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THE INCOMING MILLIONS



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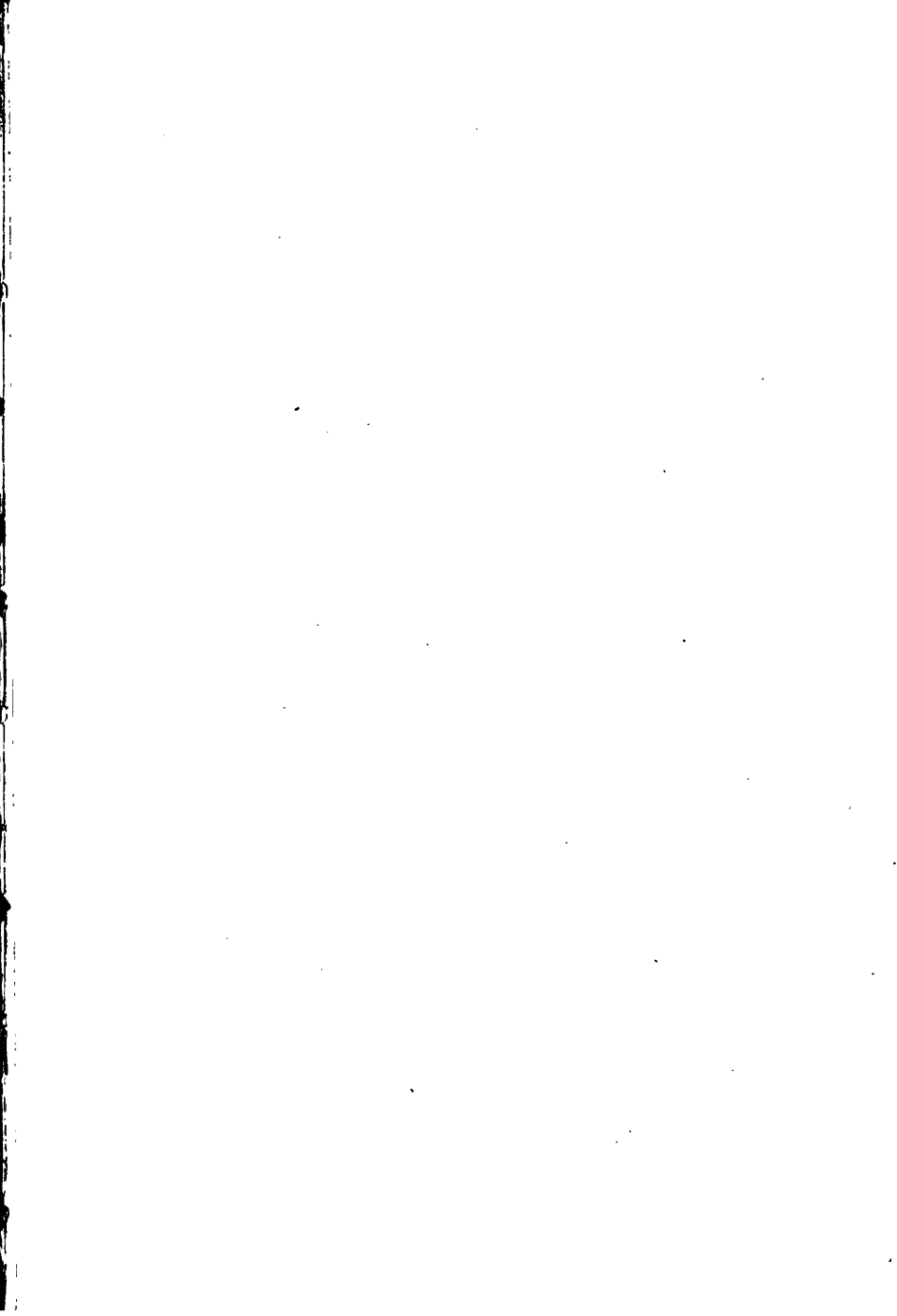
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THE INCOMING FLOOD OF ALIENS

Home Mission Study Course
[*Inter-denominational*]

The Incoming Millions

BY
HOWARD B. GROSE

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."



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**TO THE
CHRISTIAN WOMEN OF AMERICA,
WHOSE MISSION IT IS TO HELP SAVE
OUR COUNTRY BY EVANGELIZING THE ALIEN WOMEN
AND TEACHING THEM THE IDEALS OF
THE AMERICAN HOME**

NOTE

THE author wishes to acknowledge his special obligations to his son, Howard Bristol Grose, whose valued collaboration has made the production of this volume possible.

PREFACE

A MINISTER from a western city, on the return voyage from Europe, was sitting one morning on the deck with a company of friends. As the bells sounded for eleven o'clock, a cultured lady of the party rose and excused herself on the ground of an engagement. He noted that she passed down to the steerage deck, and his curiosity was aroused. The next day, at the same hour, she left the company with the same excuse, and was not seen again until dinner time. This became a daily occurrence, until the last day of the voyage, which had been prolonged by head winds. When the bells struck, the lady did not leave, and there was a look of sadness on her face. He ventured to ask what the strange engagement was that had called her away so regularly, and she told him her story.

Watching the steerage passengers as they boarded the steamship, the lady saw an aged woman, evidently an invalid, brought on board in a wheel chair. Something in the sweet and patient face attracted her, and as she thought of the many lonely hours the invalid would probably pass in the trying conditions of the steerage, she resolved to go down and see if she could be of

service, perhaps by reading a little while each day. She found that the invalid was an Italian and knew no English; she was alone, on her way to join her sons in America, who had sent for her. The lady knew very little Italian, but made up her mind to learn at least enough to speak some words of comfort and sympathy. She managed to find an Italian Testament and a lesson book, and began her studies. The next day the invalid's face beamed with delight as she heard herself saluted in Italian, and a new bond of sympathy was at once established. Then there began an exchange of languages, each acting as teacher and pupil. The lady read a verse in the Italian Testament, then in the English, and soon taught the Italian to repeat the verse, "For God so loved the world." Each day the lessons continued, with ever growing interest to both. Suddenly the invalid grew worse, and in a few hours she passed away. Her body was buried at sea, and the lady was the only first-class passenger who knew of the circumstance. But, as she told the minister, she had the unspeakable satisfaction of having been able, in those few days, not only to cheer the heart of a lonely woman, but to learn enough Italian to make known to her the love of Jesus; and she saw her die with firm faith in him as her Saviour. It was, said the lady, the most beautiful and blessed experience of her life.

"That," said the minister, "was the example of unselfish Christian service that put me to shame.

PREFACE

5

What thought had I given to the immigrants packed in the steerage? This woman had been a ministering angel, and had led a soul to life, while the rest of us had followed only our own pleasure."

If the alien women among the incoming millions are evangelized, it will be done by American women who are filled with this Christlike spirit of personal service.

HOWARD B. GROSE.

BRIARCLIFF MANOR, N. Y.,
September, 1906.

FROM THE EDITORIAL COMMITTEE

FOR this, the fourth volume of the Inter-denominational series of Home Mission text-books, the Committee in charge expects a welcome even beyond that given to preceding issues. The theme that it presents, one of vital importance to every American citizen, is of intense interest to Home Missionary women, whether or not the society with which they are connected is engaged in definite immigrant work. More and more it is becoming evident that we must "save America to save the world."

The Committee takes special pleasure in introducing the author of this book—Rev. Howard B. Grose, the Editorial Secretary of the American Baptist Home Mission Society—to the large constituency of Home Mission workers that it represents. The value of the work done by Mr. Grose needs no commendation from us. It speaks for itself.

With other and admirable text-books prepared for the young people and the children, surely the Christian thought of the nation may be focussed upon the problems of immigration. If these thoughts are followed by commensurate effort, personal and public, private and official, to "cast up a highway for our King," we can ask no more.

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I

THE INVADING ARMY

I. AT THE GATEWAY OF THE REPUBLIC

THE casual sightseer who takes the government ferry from the Battery to Ellis Island* finds little in the outward appearance of the immigrant station to excite his curiosity or admiration. The florid brick pavilion with its little roof-gardens and its four oriental towers might be, so far as looks go, a skating-rink, a riding academy, or a palace of machinery at a State fair. It seems almost too great a stretch of the imagination to call this the Gateway of the Republic.

But once inside, comfortably seated in the lofty gallery which commands a full view of the main floor, the visitor begins to reconstruct his opinion. In the centre of the hall is a landing whence stairs lead up from the floor below, and across this landing he sees file a continuous procession of men, women, and children. His eye travels along the line to where the marchers are divided alternately into two thinner lines. Here he sees alert,

* The place where immigrant arrivals at the port of New York are inspected.

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keen-eyed surgeons and inspectors whose business is to sort out the physically unfit. They do a deal of poking and prodding in a very short space of time, and run their hands rapidly through the immigrant's hair to detect *favus*, the contagious scalp disease. If things are not quite to the inspector's liking he puts a chalk mark on the immigrant's coat or shawl. A little farther on, stand surgeons in the uniform of the United States Marine Hospital Service, who very deftly turn up the immigrant's eyelids to see if they can discover *trachoma*, the eye scourge of south-eastern Europe and Asia.* At this point the lines are again divided: those who bear the chalk marks are turned to the left and herded together in a "pen" at the end of the hall (with its steel netting it somewhat resembles a huge seine and the visitor decides that it might not inaptly be called Uncle Sam's drag-net); the main stream passes on to the right by a matron who searches the faces of the women and girls. She is there to discover, if possible, and turn back the woman of loose character. The procession moves past her and at last is divided and dispersed through the dozen or so long lanes which lead to the desks of the inspectors who put the immigrants through an oral examination as to age, occupation, destination, ability to earn a livelihood, etc. For a list of the questions, see the Manifest, in Appendix II.

* Commonly known as granulated eyelids.

Up to the gallery there floats the wailing of babies, the prattle of children, a snatch or two of an Armenian or Russian cradle-song, and a confused murmur of many dialects and tongues. The visitor gazes fascinated at the lively and enthralling scene below him. In the "detention pen" he sees an aged couple. The wife sits upon a bench, her head bent forward and the slow tears dropping unnoticed in her lap. The husband shifts aimlessly from one foot to the other, staring blankly and constantly rubbing his great, scarred, toil-misshapen hands. They sold their tiny homestead back in the quiet Sicilian valley to pay their passage to America. But they are too old to be allowed to try for a fresh foothold in the New World, and will be sent back poorer than they came, to face anew the grinding poverty or, perhaps, to become paupers. Near by sits a smiling Swedish woman surrounded by curious-looking parcels and a scrambling mass of tow-headed youngsters. Her husband came over two years ago, acquired a farm in South Dakota, and turning over a hundred acres of wheat last fall has sent for his family, in consequence.

And so the visitor's eye wanders from group to group, as he feels that here the tragedy and comedy of life are so clearly spread before him that he cannot afford to miss a single movement of the vast and variegated throng.

His gaze, however, inevitably returns to the tireless line which comes shuffling up the entrance

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stairway. It arouses his curiosity. He wonders when it will stop. He begins to count the marchers, but his attention flags—drawn away by the vague and chaotic ideas which come crowding into his brain—and he misses his count by scores. His guide tells him that on May 7, 1905, twelve thousand persons passed up those stairs; that during the past year nearly a million immigrants crossed the well-worn threshold. He sees the uselessness of counting, and begins to realize that before him is the main current of that great stream of peoples constantly moving westward from the crowded and downtrodden quarters of the globe to the freer lands and the breathing spaces where life promises brighter possibilities. The stream is forced onward, for the most part, by the hope of better things which centuries of dreary poverty, spiritless toil, and unending oppression have failed to crush. It begins way back in the hamlets of Asia, of Russia, of Hungary, the villages of Italy, Poland, Finland, from the shores of the Black Sea and the Mediterranean to the shores of the Baltic. Urged along in its current are men of many races and nations: the Slav, the Kelt, the Teuton march shoulder to shoulder; Bohemians, Slovaks, Poles, Dalmatians, Norwegians, Germans, Servians, Greeks, Bosnians, Italians, Portuguese, and a score of others are herded together in the steerage and rub elbows in the great hall at Ellis Island. Its elements are equally and as bewilderingly diverse in other re-

spects, and the great westward tide carries with it the good and the bad, the old and the young, the strong and the weak, the prosperous and the needy. A sneak-thief from the gutters of Naples jogs beside a simple-hearted Lithuanian peasant, and behind a whining Armenian beggar walks a thrifty Scotch engineer.

When our visitor at last boards the ferry which will carry him back to New York, he still sees in imagination that swarming immigrant stream which is so potent for good or ill to the nation he loves. He finds himself wondering as to the future of the throngs who daily pass through the Gateway of the Republic, and wondering as to the future of the nation which admits them.

2. A MILLION A YEAR

Radical changes in the volume and character of the immigrant stream have been going on during the last quarter century. The earlier immigrants came in comparatively small numbers, and the bulk of them were from northwestern Europe. Up to 1880 only one immigrant out of a hundred came from Italy, Austria-Hungary, Russia or Poland; the remaining ninety-nine came from England, Scotland, Ireland, Germany, and the Scandinavian countries. That is, with the exception of the Irish, they were of the Teutonic race, and were closely allied by blood and language, religion and ideals to the colonists who established

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our institutions and government. It was comparatively easy for them to learn American ways and become Americans.

About twenty-five years ago the number of immigrants suddenly rose to over half a million. The inpouring stream fluctuated back and forth, according to prosperity or panic here, and pressure of poverty or persecution abroad. Reference to the table in Appendix I, which gives the immigration for each year since 1820, will show how the fluctuation continued, but with a tendency toward increase, until by 1903 the number had risen to 857,046. In 1905 it overtopped the million mark by 26,499 (1,026,499); and in the year ending June 30, 1906, it reached the highest recorded point, with a total of 1,100,735. There is no reason to suppose that this enormous rate will diminish, so long as our prosperity continues to invite.

Of the 1,100,000 in round numbers, 935,000 entered through the port of New York. Of this total, 609,714 were males; 106,990 were under fourteen years of age; 38,296 were over forty-five; leaving the great majority in the working age. The leading races were thus represented: Italians, 221,696; Russian Jews, 125,000; Magyars, 42,000; the various Slav peoples nearly 259,000; Germans, 71,916. Ellis Island received 99,075 more immigrants than in 1905, and the proportions as to races were not greatly changed. Those who are interested in statistics will find

in Appendix I a table showing the immigration of 1905 in detail. The point of especial interest to us here is that of numbers.

Eleven hundred thousand immigrants in 1906; a million in 1905; almost a million in 1903. More than five millions since 1900. That is something to make an American pause and ponder, if he have the welfare of his country at heart. What does it mean? If you would make the total a living reality, localize it. How many people are there in your city, town, or village? Divide that into a million, and see how many times over you could repopulate your place of residence with the immigrant host of 1906 or 1905. How many towns of Italians and Russian Jews and Slavs and Germans and Scandinavians would you have? Take the illiterates of 1905 (230,886 of them), and how many times would they settle your town anew? The immigration of the last year exceeds the population of Connecticut. Imagine the Nutmeg State depopulated and then repopulated with the new peoples. Would not that be a field for the missionaries? Would we not, in such a case, realize vividly what must be done to Americanize such a section? The whole country would stand aghast at the sight, if it were possible to segregate in Connecticut the immigration of a single year. But it is somewhere in the country, and just as much in need of Americanization and evangelization as though it were grouped all together. The following table will help us to ap-

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preciate the increase of immigration and its present extent:

IMMIGRATION BY DECADES SINCE 1820

1821 to 1830.....	143,439	1901	487,918
1831 to 1840.....	599,125	1902	648,743
1841 to 1850.....	1,713,251	1903	857,046
1851 to 1860.....	2,598,214	1904	812,870
1861 to 1870.....	2,314,824	1905	1,026,499
1871 to 1880.....	2,812,191	1906	1,106,000
1881 to 1890.....	5,246,613	1901 to 1906.....	4,939,076
1891 to 1900.....	3,687,564	1897 to 1906.....	6,159,494
Grand total since 1820.....		24,054,297	

Adding the 250,000 immigrants, who are estimated to have come before 1820, when the official records begin, we have a total of 24,304,297. If we go a step further, and select certain periods, we shall find some very interesting results. For example, here are four periods with totals nearly alike:

IMMIGRATION FOR CERTAIN PERIODS

1820 to 1860.....	5,054,023	1881 to 1890.....	5,246,613
1861 to 1880.....	5,126,915	1900 to 1906.....	5,387,648

That is, the immigration of the twenty years, 1861-1880, was about the same as that of the forty years, 1820-1860. That of the ten years, 1881-1890, was larger than that of the twenty years preceding: and that of the last seven years exceeds the total for the decade 1881-1890 by 141,035, and surpasses that of the decade 1891-1900 by more than two millions. This indicates the vast increase that makes immigration a cause of

solicitude. Think of it! Since the dawn of the twentieth century Europe has poured in upon us five and a third millions (5,387,648) of aliens—men, women, and children. The number is slightly larger than the entire population of Canada (5,371,315). It exceeds that of Sweden by 100,000, and almost equals that of Norway and Switzerland combined; it equals the population of Australia and New Zealand, and exceeds by a million the population of Ireland; while it does not fall much below that of Scotland. If all the people of the Netherlands (5,347,182) came over to this country in a body, they would fall below the total immigration since 1900. Coming home to our own continents, our immigration equalled the combined population of Argentina and Paraguay, or that of Chili and Venezuela. In our own country, it equalled the population of Illinois, far exceeded that of Ohio, would repeople Massachusetts and Michigan, and if the census of 1900 served as standard, would equal the total population of the fifteen States of Arizona, Colorado, Delaware, Idaho, Maine, Montana, Nevada, New Hampshire, North and South Dakota, Rhode Island, Oregon, Washington, Wyoming, and Oklahoma. All this with the immigration of the past seven years only. Well may we speak of the incoming millions, and wonder what we are to do with them or they with us.

A feature of the new immigration that espe-

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cially concerns us is the proportion of women and children, and the kind of family life that is being imported. The family is the source of our national strength and soundness, and has been a matter of just pride with us. The American husband and father is known everywhere for the reverence in which he holds womanhood, and for his devotion to the family. The American woman holds a unique place, as compared with her European sister, in the home life and management. Anything that tends to the deterioration of the American home life is fraught with evil. We are interested to know, therefore, what the family ideals and habits of the newcomers are.

One thing that arrests attention at once, in the immigration tables, is the large proportion of males among the immigrants. Taking the statistics of 1905, for example, we find that of the total 1,026,499 aliens admitted, 724,914 were males, and 301,585 females; while there were in the total number 114,668 children under fourteen years of age. This makes the total of women and children, therefore, 416,253, or considerably more than one-third of the million. The large proportion of men is explained by the fact that with most of the races from southeastern Europe it is the custom for the men to come first alone, the common idea being to save a few hundred dollars and return home again. The outcome is that many do go back, but only to emigrate again, and this time with the idea of staying in America.

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Then the wife and children are brought along, or sent for later, and the home is established here. In the case of single men, in numerous instances the money will be sent from this country to pay the passage hither of the young woman across the seas, who will respond to the summons and come to be married here. The following table shows the sex proportions of the leading peoples:

Race or people	Male	Female	Children under 14
Bohemian and Moravian..	6,662	5,095	2,620
Bulgarian and Servian...	5,562	261	97
Croatian and Slovenian...	30,253	4,851	1,383
Finnish	11,907	5,105	1,483
Dalmatian, Bosnian.....	2,489	150	62
Dutch and Flemish.....	5,693	2,805	1,699
Greek	11,386	558	446
Hebrew	82,076	47,834	28,553
Italian	186,702	39,618	20,484
Lithuanian	13,842	4,762	1,474
Magyar	34,232	11,788	3,864
Polish	72,452	29,985	9,867
Roumanian	7,244	574	153
Russian	22,700	1,046	591
Ruthenian	10,820	3,653	661
Slovak	38,038	14,330	4,582
Irish	24,640	29,626	2,580
English	31,965	18,900	6,956
Scandinavian	37,202	25,082	6,597

These figures tell their story. The Bohemians and Moravians come in families to a large extent. There are five Italian men to every Italian woman. Of the Slavs from the Balkan States 96 out of 100 are males. The Poles and Magyars bring a goodly proportion of women and children. The Jews have the largest proportion of women

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and children among the peoples of southeastern Europe. The Irish women outnumber the men; but this indicates the domestic service of the immigrants rather than family life, as the number of children is relatively small. The English and Scandinavians show how large a proportion of families come together. As to the type of home life which the Slavs and Italians bring with them, that will be treated in a later chapter.

If the new immigration showed merely a growth in numbers, the problem of absorbing and assimilating the newcomers would be a comparatively simple one. But the inflow of to-day is no longer predominantly Teutonic. The proportion of English, Scandinavians, and Germans has been constantly growing less. Instead, we are now receiving vast numbers of Poles, Italians, Hungarians, Russians, and allied peoples. Up to 1902 one-quarter of the total number of immigrants came from Germany; in 1903, less than one-twentieth were Germans. Formerly England sent us 13.4 per cent. of our immigrants; to-day she sends us only about 3 per cent. On the other hand, in 1903 fully half of the immigrants were from Italy and Austria-Hungary; in 1904 slightly over a third were Slavs; in 1905 there were 220,000 Italians and 230,000 Slavs out of the million newcomers.

These peoples whom we are now so largely drawing constitute a real invading army. They bring with them standards and ideals which are

vastly different from our own. Their habits, customs, institutions, ways of living, are altogether un-American. It is interesting to try to imagine what kind of a place the United States would now be if the Poles had founded Boston, if the Italians had settled Virginia, if the Slovaks had colonized New York, the Lithuanians established Philadelphia, and the Jews been pioneers in the Great West. Such flights of fancy may help us to imagine what the United States is liable to become if the present order of affairs continues.

3. WHY THEY COME

After watching a newly arrived shipload of immigrants, weary and bedraggled from the hardships of a voyage in the crowded steerage, or after walking through the teeming streets of New York's foreign colonies where thousands of men, women, and children are herded in loathsome poverty, one of the first questions to arise is, "Why do these people come?"

It is not possible to give all the reasons, for, of course, they vary with individual men and women. But we can suggest broadly the chief reasons which bring to our gates every year hundreds of thousands of aliens clamoring for admission. It will give us a clearer idea of the subject if we divide the immigrants into two distinct classes: first, the natural class, made up of those who come on their own initiative and at their own

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expense; and second, the artificial class, who are induced to come by steamship agents, employers of labor, and officials of foreign countries.

In the first class are to be found those who desire to escape from political oppression and intolerable social conditions. Their motives are much the same, in part, as those which prompted our Huguenot and Puritan ancestors to seek these new shores. Something of the genuineness and strength of these motives to-day may be gathered from the following account given by a Lithuanian now at work in the Chicago stock-yards:*

"I can never forget that evening four years ago. It was a cold December. We were in a big room in our log house in Lithuania. My good, kind, thin old mother sat near the wide fireplace, working her brown spinning wheel, with which she made cloth for our shirts and coats and pants. I leaned my head on her dress and kept yawning and thinking about my big goose-feather bed. My father sat and smoked his pipe across the fireplace. Between was a kerosene lamp on a table, and under it sat the ugly shoemaker on a stool finishing a big yellow boot.

"At last the boot was finished. My father stopped smoking and looked at it. 'That's a good boot,' said my father. The shoemaker grunted. 'That's a poor boot,' he replied, 'a rough boot like all your boots, and so when you grow old you are lame. You have only poor things, for rich Rus-

* *Undistinguished Americans*, p. 9.

sians get your good things, and yet you will not kick up against them. Bah!

"'What good will such talk do me?' said my father.

"'You!' cried the shoemaker. 'It's not you at all. It's the boy—that boy there!' and he pointed at me. 'That boy must go to America!'

"Now I quickly stopped yawning and I looked at him all the time after this. My mother looked frightened and she put her hand on my head. 'No, no; he is only a boy,' she said. 'Bah!' cried the shoemaker. 'He is eighteen and a man. You know where he must go in three years more.' We all knew he meant my five years in the army. 'Where is your oldest son? Dead. Oh, I know the Russians—the man-wolves! I served my term, I know how it is. Your son served in Turkey in the mountains. Why not here? Because they want foreign soldiers here to beat us. They let him soak in rain; standing guard all night in the snow and ice he froze; the food was God's food, the vodka was cheap and rotten! Then he died. The wolves—the man-wolves! Look at this book.' He jerked a Roman Catholic prayer book from his bag on the floor. 'Where would I go if they found this on me? Where is Wilhelm Birbell?'

"We all knew. Birbell was a rich farmer who smuggled in prayer books from Germany so that we could all pray as we liked, instead of the Russian Church way. He was caught one night and

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they kept him two years in the St. Petersburg jail, in a cell so narrow and short that he could not stretch his legs, for they were very long. This made him lame for life.

"‘And what is this?’ he cried and pulled out an old American newspaper, printed in the Lithuanian language, and I remember he tore it he was so angry. ‘The world’s good news is all kept away. We can read only what the Russian officials print in their papers. Read? No, you can’t read or write your own language, because there is no Lithuanian school—only the Russian school—you can only read and write Russian. Can you? No, you can’t! Because even those Russian schools make you pay to learn, and you have no money to pay. Will you never be ashamed—all you?’

"Now I looked at my mother and her face looked frightened, but the shoemaker cried still louder. ‘Why can’t you have your own Lithuanian school? Because you are like dogs—you have nothing to say—you have no town meetings or province meetings, no elections. And why can’t you even pay to go to the Russian school? Because they get all your money. And so your boy must never read or write, or think like a man should think.’

"He kept looking at me, but he opened the newspaper and held it up. ‘Some day,’ he said, ‘I will be caught and sent to jail, but I don’t care. I got this from my son in Chicago, who

reads all he can find, at night. My son got it in the night school and he put it in Lithuanian for me to see.' Then he bent over the paper a long time and his lips moved. At last he looked into the fire, and then his voice was shaking and very low:

"'We know that these are true things—that all men are born free and equal—that God gives them rights which no man can take away—that among these rights are life, liberty, and the getting of happiness.'

"He stopped, I remember, and looked at me, and I was not breathing."

As a result of this talk the boy came to America, not long afterward, when it was time for his military service to begin. His mother would rather have him in America than in the army.

In the first class, also, are to be found the large numbers of immigrants who come to better their financial condition. Commissioner Watchorn's statement that "American wages are the honey-pot that brings the alien flies" is unquestionably true in a majority of cases. America is known throughout Europe as the land of promise where work is plentiful and wages are almost unbelievably high. Aliens who return home to stay or visit spread the news of boundless prosperity. A Swede who is relating the story of how he happened to come to America says: "A man who had been living in America once came to

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visit the little village that was near our cottage. He wore gold rings set with jewels and had a fine watch. He said that food was cheap in America and that a man could earn nearly ten times as much there as in Sweden. There seemed to be no end to his money." Such news travels quickly from town to town and fills the pinched countryfolk with longings for such blissful prosperity. Profits which in America seem modest loom very big when translated into Swedish, Austrian, or Italian money. The relative cost of living does not often enter into consideration.

Lack of industries, burdensome taxes, poor soil, and overcrowding are among the chief factors which send European peasants on their rough journey over seas. In 1901, for example, the population of Italy was 294 to the square mile. Throughout the larger part of the kingdom there has been but little development of industries to keep pace with the growth of population. Farming is still the leading occupation and is carried on, for the most part, in very primitive ways and on a very small scale. The Italian uses the spade where an American would use the plow. Taxes are heavy and bear hardest on the peasant farmers who can least support the burden. "The landlord's saddle horse is exempt, while a tax is assessed on the peasant's donkey." The government has a monopoly of the salt and various other trades, and armed guards have been known

to patrol the coast to prevent the peasants from stealing a few buckets of seawater to obtain the salt. Is it any wonder that under such conditions mothers, wives, and sweethearts bid their loved ones godspeed for America?

In the second, or artificial class, are to be found numerous immigrants who have been induced or browbeaten by steamship agents into making the journey to America. Competition between the great steamship lines is very keen, and for a long time the different companies have been raking Europe with a fine-toothed comb in quest of steerage passengers. They have agents in every community. Many of these agents employ sub-agents, or "runners," to drum up trade. Their one object is to secure the commission for selling a passage to America and they are apt to be unscrupulous in their methods. To the ignorant peasant they tell Arabian Nights' tales of our prosperity and lead him to believe that he has only to cross the ocean to become a wealthy man. Immigrants thus deluded have been known to throw their cooking utensils overboard on reaching an American harbor, thinking that they could pick up new ones when they got ashore. The following is a typical example of the results of this kind of enterprise: *

"A family, consisting of husband, wife, and five children, had been located in Hungary, the husband being engaged as a barber and the wife as

* Immigration Report for 1905, p. 41.

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a hairdresser. They were in much better circumstances than the average Hungarian peasant, and were both prosperous and happy. A representative of one of the steamship companies called upon the father, and represented to him that while he was doing nicely in his present situation he could do twice as well in America. Believing this story, he left his wife and children and came to Baltimore. Finding that the wages paid to barbers in Baltimore were scarcely adequate to his own support, he came to Washington and secured a position at \$10 a week.

"The wife, thinking that her husband was realizing the expectations created in their minds by the steamship agent, disposed of their business and household effects and came to Baltimore without having notified her husband, evidently thinking it would be a pleasant surprise to him. She immediately realized the serious error into which she had fallen and became almost crazed through distress and homesickness, and, in the opinion of the lady who narrated the story, it will be only a short time before she will be confined in some institution for the insane. Thus, a happy and prosperous family of Europe have been thrown into physical and mental distress and induced to sacrifice their business and household effects because of the desire of a steamship agent to increase his business by selling the several passages involved in moving the family to America." It was through the efforts of Christian women of Wash-

ington that money was raised to send the family back to Hungary.

Most of the immigrants from eastern Europe come through Germany. Along the Russian and Austrian frontiers the Germans have established "control stations" where immigrants are gathered together, for the Germans do not propose to keep them, or suffer by them. The usual method is to arrest all third and fourth class passengers who appear to be foreigners and bring them to the steamship agents at the "control stations." Here the immigrant too often finds himself in a hopeless struggle with the combined forces of agent and special police officer. The sorry plight of the immigrant is well illustrated in the following words of Inspector Fishberg, who made a thorough study of emigrant conditions: *

"They (the steamship agents) look upon every eastern European emigrant as one who must go to the United States whether he desires to or not. Many of the emigrants arriving in Germany who are brought by the police to the 'control stations,' on being asked where they are bound for, say England. The agent sees very little commission in the sale of the ticket for London, and besides this suspects that the emigrant intends upon his arrival in England to embark on a vessel owned by one of the English or American companies. The emigrant passing through Germany is considered the legitimate prey of the

* Immigration Report for 1905, p. 53.

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German steamship companies and their agents. Conversations such as the following have often been overheard in 'control stations':

"Agent: 'Where are you bound for?' Emigrant: 'To America.' Agent: 'How much money have you?' Emigrant: 'How is that your business?' Gendarme: 'Don't talk back; show all the money you have. If you don't I will at once take you back to Russia and hand you over to the authorities.'

"Some on being asked where they are bound for state: 'To England;' 'To Belgium;' 'To France.' The agent will never believe it. He looks at every one as an 'American' (the technical term applied to emigrants bound for the United States), and at once tells him: 'You are a liar,' insisting that his victim is bound for an American port and should buy a steamship ticket at once.

"I have personally witnessed at Thorn the case of a man, his wife, and four grown-up children who stated to the agent, Mr. Caro, that they had sold everything in their native home in Warsaw and got together sufficient money to go to England. But Caro insisted that they ought to go to America and refused to sell tickets to England. The gendarme sided with the agent. 'Either go to New York or return to Poland,' was the verdict. The poor man at last decided to send his wife and two daughters back to Poland and he and his two sons bought tickets for New York.

This is no isolated case. Many who honestly want to settle in England thus find themselves travelling to the United States. No amount of pleading is of avail. He is not sold a ticket to England, France, or any other country. 'America or home' is the verdict of the steamship company's agent, and the gendarme concurs."

In addition to the foregoing are the criminals and paupers who are aided and encouraged to come to America. At one time we were made a veritable dumping-ground, especially by the English. But, thanks to repeated protests on the part of the government and the passage of strict laws, this state of affairs has been remedied to a large extent. There is no doubt, however, that criminals and ne'er-do-wells in many cases still find the path to America a comparatively easy one to follow.

The third and largest division of the artificial class is made up of laborers who are "imported" in defiance of the Contract Labor Law. Said Mr. Jacob Riis a short while ago: "Scarce a Greek comes here, man or boy, who is not under contract. A hundred dollars a year is the price, so it is said by those who know, though the padrone's cunning has put the legal proof beyond their reach. And the Armenian and Syrian hucksters are 'worked' by some peddling trust that traffics in human labor as do other merchants in foodstuffs and coal and oil." This defiance of the law is the result, in great degree, of

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the demand for cheap labor on the part of contractors, railroad and mining companies, and other large employers of unskilled labor. The evasion of the law and the workings of the padrone system will be described later, and illustrations are given in Appendix I.

II

LETTING IN AND SHUTTING OUT

I. OPENING THE GATES

A GRAPHIC description of entering America as an immigrant is given by a writer* who had the great advantage of being not a mere observer, but a part of what he describes. Disguised as an Italian peasant he made the voyage in the steerage in order to know conditions at first hand and be able to speak with authority. Accompanied by his brave wife, he first studied the Italians in their own home environment, and then became leader of a party of them bound for America. His story is freely adapted and used here, including his revelation of the unnecessary roughness of the steamship employés, from which the immigrants suffered all the way over. He was on one of the largest and best steamships of a German line, so that he fared better than thousands of others. After a trying ten days at sea, his narrative begins at Sandy Hook:

MR. BRANDENBURG'S DESCRIPTION

When the quarantine inspection was finished, the great steamer got under way once more, and

* Broughton Brandenburg, *Imported Americans*, chap. xvii.

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in the glorious sunlight of mid-forenoon we steamed up between South Brooklyn and Staten Island, with the shipping, the houses, and the general contour of the harbor very plainly to be seen. On every hand were exclamations among the immigrants over the oddity of wooden-built houses, over the beauty of the Staten Island shore places: and when the gigantic sky-scrappers of lower Manhattan came into view, a strange, serrated line against the sky, the people who had been to America before cried out in joyful tones and pointed. Then there was a rush to see the Statue of Liberty, and when all had seen it they stood with their eyes fixed for some minutes on the great beacon whose significance is so much to them, standing within the portals of the New World, and proclaiming the liberty, justice, and equality they had never known, proclaiming a life in which they have an opportunity such as could never come to them elsewhere.

In a short space of time we had steamed up the harbor, up North River, and were being warped into the piers in Hoboken. What seemed to the eager immigrants an unreasonably long time of waiting passed while the customs officers were looking after the first-class passengers. When the way was clear, word was passed forward to get the immigrants ready to debark. First, however, Boarding Inspector Vance held a little tribunal at the rail forward on the hurricane deck, at which all persons who had citizens' papers

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were to present them. I watched him carefully as he proceeded with his task of picking out genuine citizens from the other sort and allowing them to leave the ship at the docks. Here again I could not help seeing that deceit, evasion, and trickery were possible, inasmuch as the inspector can only take the papers on the face of them, together with the immigrant's own statement: and if the gangs who smuggle aliens in on borrowed, transferred, or forged citizens' papers have been careful enough in preparing their pupils, there is no way of apprehending the fraud at the port of arrival; but there would be no chance for any such practices if the examinations were made in the community of the immigrant's residence.

At last we were summoned to pass aft and ashore. One torrent of humanity poured up each companion-way to the hurricane deck and aft, while a third stream went through the main deck alley-way, all lugging the preposterous bundles. The children, being by this time very hungry, began to yell with vigor. A frenzy seemed to possess some of the people as the groups became separated. For a time the hullabaloo was frightful. The steerage stewards kept up their brutality to the last. One woman was trying to get up the companion-way with a child in one arm, her deck chair brought from home hung on the other, which also supported a large bundle. She blocked the passage for a moment. One of the stewards stationed by it reached up,

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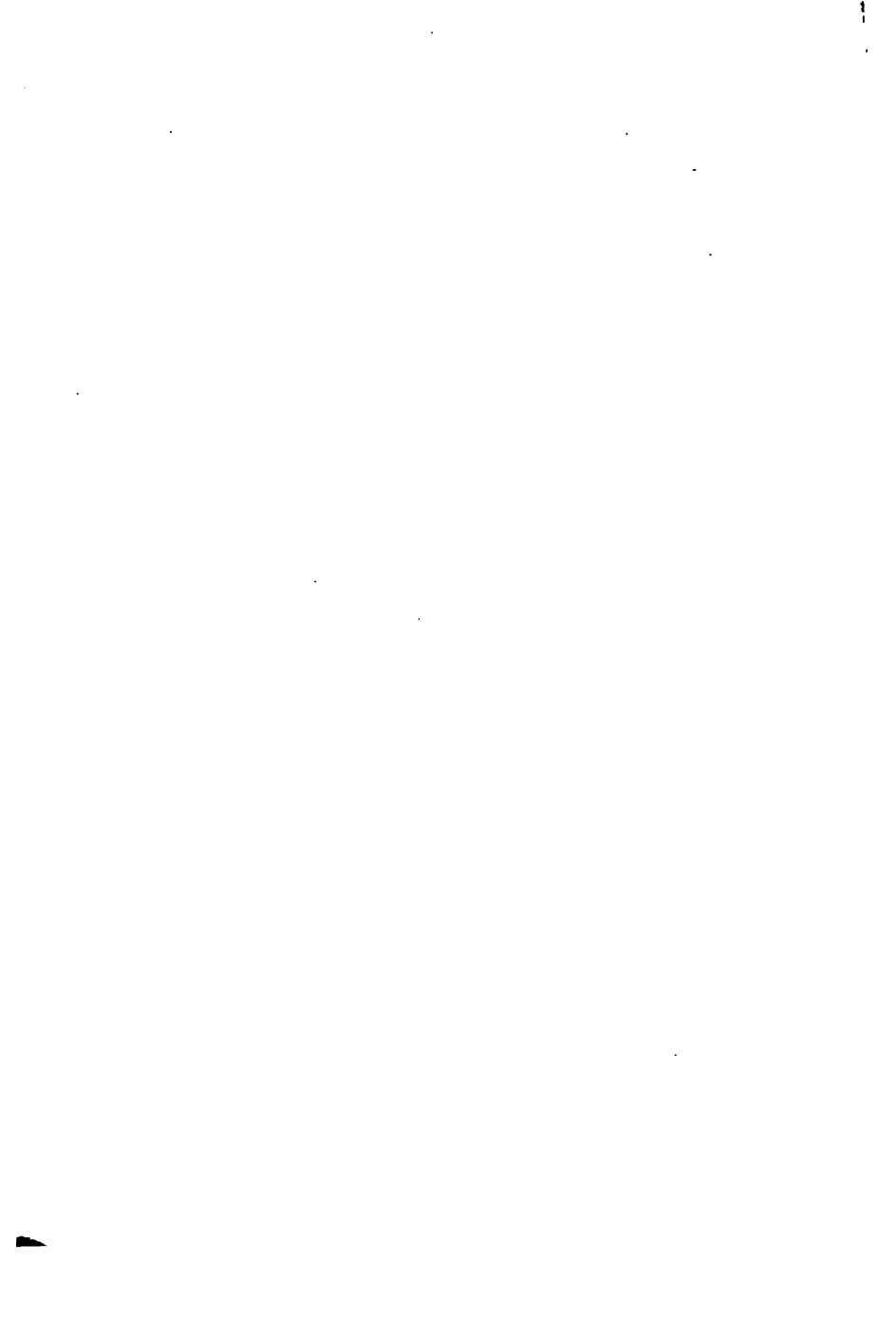
dragged her down, tore the chair off her arm, splitting her sleeve as he did so and scraping the skin off her wrist, and in his rage he broke the chair into a dozen pieces. The woman passed on sobbing, but cowed and without a threat.

As we passed down the gangway an official stood there with a mechanical checker numbering the passengers, and uniformed dock watchmen directed the human flood pouring off the ship where to set down the baggage to await customs inspection. While the dock employes' plan of keeping the immigrants in line in order to facilitate the inspection of baggage was good and proper, the brutal method in which they enforced it was nothing short of reprehensible. The natural family and neighborhood groups were separated, and a part of the baggage was dumped in one place and a part in another. It was natural for the parties to begin to hunt for each other. Women ran about, seeking their children. The dock men exhorted the people, in German, to stay where they were, and when the eager Italians did not understand, pushed them about, belabored them with sticks, or thrust them back forcibly into place.

In the work of hustling the immigrants aboard the barges the men displayed great unnecessary roughness, sometimes shoving them violently, prodding them with sticks, etc. As one young Apulian paused an instant to look around for his father, a violent kick and oaths from a dock man



THE MAKING OF AMERICANS IN OUR MISSION SCHOOLS



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taught him haste. The waits were long, the immigrants hungry, having had no food since early breakfast: children cried, the musically inclined sang or played, and the long hours wore away in waiting—for Ellis Island was having a big 10,000 day.

All the races of Europe seemed to be represented in the crowds on the ferryboat as it passed close to us when bound back to the Battery. At last the doors of the barge were opened. The weary hundreds, shouldering their baggage once again, poured out of the barge on to the wharf. Knowing the way, I led those of our group straight to the covered approach to the grand entrance to the building, and the strange assemblage of Old World humanity streamed along behind us. Half-way up the stairs an interpreter stood, telling the immigrants to get their health tickets ready. The majority of the people, having their hands full of bags, boxes, bundles, and children, carried their tickets in their teeth, and just at the head of the stairs stood a young doctor in the Marine Hospital Service uniform, who took them, looked at them, and stamped them with the Ellis Island stamp. Considering the frauds in connection with these tickets at Naples, the thoroughness used with them now was indeed futile.

Passing straight east from the head of the stairs, we turned into the south half of the great registry floor, which is divided, like the human

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body, into two great parts nearly alike, so that one ship's load can be handled on one side and another ship's load on the other. Turning into a narrow railed-off lane, we encountered another doctor in uniform, who lifted hats or pushed shawls back to look for favus (contagious skin disease) heads, keenly scrutinized the face and body for signs of disease or deformity, and passed us on. An old man who limped in front of me, he marked with a bit of chalk on the coat lapel. At the end of the railed lane was a third uniformed doctor, a towel hanging beside him, a small instrument over which to turn up eyelids in his hand, and back of him basins of disinfectants.

As we approached he was examining a Molise woman and her two children. The youngest screamed with fear when he endeavored to touch her, but with a pat on the cheek and a kindly word the child was quieted while he examined its eyes, looking for trachoma, or purulent ophthalmia. The second child was so obstinate that it took some minutes to get it examined, and then, having found suspicious conditions, he marked the woman with a bit of chalk, and a uniformed official led her and the little ones to the left into the rooms for special medical examination. The old man who limped went the same way, as well as many others. Those who are found to be suffering from trachoma are frequently sent to the hospital on the Island and held and treated until "cured." The powers at Washington have ruled

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that immigrants may be thus held and cured, although there are surgeons at Ellis Island who do not believe in it, and the best specialists in New York contend that months or years are necessary to eliminate any danger of contagion, while the Massachusetts Eye and Ear Infirmary experiments in Boston have convinced the doctors that cures are the exception.

Just where we turned to the right, a stern-looking woman inspector, with the badge, stood looking at all the women who came up to select any whose moral character might be questioned, and one of her procedures was to ask each party as to the various relationships of the men and women in it. Passing west, we came to the waiting-rooms, in which the groups entered on each sheet of the manifest are held until K sheet or L sheet, whatever their letter may be, is reached. We sank down on the wooden benches, thankful to get seats once more. Our eyes pained severely for some minutes as a result of the turning up of the lids, but the pain passed. . . .

Presently an official came by and hurried out U group and passed it up into line along the railed way which led up to the inspector who had U sheet. Our papers were all straight, we were correctly entered on the manifest, and had abundant money, had been passed by the doctors, and were properly "destined" to New York, and so were passed in less than one minute. We were classed as "New York Outsides" to distinguish

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us from the "New York Detained," who await the arrival of friends to receive them; "Railroads," who go to the stations for shipment; and "S. I.'s," by which is meant the unfortunates who are subjected to Special Inquiry in the semi-secret Special Inquiry Court.

A fellow passenger who came through marked "Railroad" was passed along to get his railroad-ticket order stamped, his money exchanged at the stand kept beside the stairs, and in a minute more he had been moved on down the stairs to the railroad room. We began to see why the three stairways are called "The Stairs of Separation." To their right is the money exchange, to the left are the Special Inquiry Room and the telegraph offices. Here family parties with different destinations are separated, without a minute's warning, and often never to see each other again. It seems heartless, but it is the only practical system, for if allowance was made for good-byes the examination and distribution process would be blocked then and there by a dreadful crush. The stairs to the right lead to the railroad room, where tickets are arranged, baggage checked and cleared from customs, and the immigrants loaded on boats to be taken to the various railroad stations for shipment to various parts of the country. The central stairs lead to the detention rooms, where immigrants are held pending the arrival of friends. The left descent is for those free to go out to the ferry.

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Those in the last class are landed at the Battery, and then must shift for themselves, so far as the government is concerned. The protective societies, however, have their agents at hand to render aid, and save the newcomers from being victimized as they were in former times. There are homes for girls and women who come alone, and employment bureaus secure places for many. And in this way it is that the alien gains his chance to become American.

2. SHUTTING THE GATES

Having seen how the aliens get into the United States, let us see how they are kept out. A knowledge of the laws which regulate immigration at the present time is very helpful when we come to form our opinions as to whether further restrictive legislation is, or is not, necessary. And this is one point at which woman's influence can be used effectively, in the formation of opinion.

The classes of aliens who are now excluded from admission to the United States are as follows: (1) Idiots; (2) insane persons, or persons who have been insane within five years of the time of arrival, or have had two or more attacks of insanity at any time previous; (3) epileptics; (4) paupers; (5) persons likely to become public charges; (6) professional beggars; (7) persons afflicted with a loathsome or with a dangerous contagious disease; (8) persons who

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have been convicted of a felony or other crime involving moral depravity; (9) polygamists; (10) anarchists, or persons who believe in the violent overthrow of government or the assassination of public officials; (11) prostitutes; (12) persons who attempt to bring in prostitutes or women for the purpose of prostitution; (13) persons who come under offers, solicitations, promises or agreements of employment, not including skilled laborers if others of like kind cannot be found unemployed in this country, professional actors, artists, lecturers, singers, ministers of any religious denomination, professors for colleges or seminaries, persons belonging to any recognized learned profession, and persons employed solely as personal and domestic servants; (14) any person whose passage is paid for by another or who is assisted by others to come, unless it is satisfactorily shown that such person does not belong to one of the above excluded classes.

The provision regarding those liable to become public charges is made very elastic, and under it many morally undesirable immigrants are excluded. In order to carry out these provisions of the immigration laws the government has established stations at the seaports where immigrants are likely to arrive and at various convenient points along the Canadian and Mexican borders. The divisions of the immigrant stream and the importance of the different stations may be seen in the accompanying table:

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Port	1904	1905
New York	606,019	788,219
Boston	60,278	65,107
Baltimore	55,940	62,314
Philadelphia	19,467	23,824
Honolulu	9,054	11,997
San Francisco	9,036	6,377
Other Ports	23,702	24,447
Through Canada	30,374	44,214

The immigration inspectors deserve great praise for the way they perform their difficult task of sorting out those who deserve to be sent back. They soon become expert judges of human nature and acquire the knack of forming a pretty just estimate of an immigrant's character at a keen glance or two. The work of the medical inspector is comparatively simple and sure, for it is not easy for the diseased immigrant to hide his malady from the skilled surgeon. The inspector whose business it is to stop the contract laborer, the criminal, the assisted pauper, the prostitute, has a more difficult task, for he has to rely largely on his own judgment and the statements of the immigrant. It is easy to see how, under such conditions, many immigrants who should be excluded are able to gain admittance to the country. The man with a criminal record, the man who is deserting his wife and children, the man who comes under contract of employment, if he is of fair appearance and can answer the questions which are put to him with some show of honesty, stands a good chance of deceiving the inspector. This is clearly not the fault of the in-

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spector; the trouble lies in the incompleteness of our inspection system—a system which gives such tempting opportunities for violating the law.

Violations of the law are undoubtedly frequent and constant. The greed of the steamship companies and of American corporations that employ cheap labor is at the bottom of much of the deception. There is a law which provides that steamship companies which bring over diseased aliens whose disease might have been noted by a medical examination at the time of sailing shall pay a fine of one hundred dollars for every such alien. The companies endeavor to cheat the law in two ways. To the intending immigrant whose affliction is of such a nature that no concealment is possible they offer the opportunity to get into the United States by means of fraudulent naturalization papers. A circular recently issued by one of the companies states that it will accept for passage diseased persons who claim to be able to prove American citizenship, provided that they deposit with the company \$150—that is, a sufficient sum to insure the company against loss if the persons are deported.* As there are great numbers of fraudulent naturalization papers in existence and as they may be obtained readily, an easy way of evading the law is pointed out to those who are willing to make a false claim of citizenship. In cases where the diseased person

* *Immigration*, by P. F. Hall, p. 281.

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can be "patched up" in such a way as to make detection more difficult, many of the companies provide opportunities for such "cures" to be undertaken. This is especially true in the case of trachoma. In Marseilles, for example, the "treatment" of trachoma has assumed remarkable dimensions. Here most of the emigrants from the Orient come on their way to the United States, and as is well known the Armenians, Syrians, and like peoples are very prone to trachoma. These emigrants are examined and those who are found to have the disease are turned over to a man named Anton Fares, who represents the French transportation company. He gives them the choice either of going to Mexico via St. Nazaire and being escorted across the American frontier by guides whom he claims to furnish, or of undergoing a course of "treatment" with a certain doctor. This doctor does a flourishing business and treats upwards of a hundred patients a day.

Many aliens who would be denied admission at regular points of entry are encouraged to go to Canada and be smuggled over the border into the United States. Says the Immigration Commissioner at Montreal: "The Canadian route to the United States is known to every unscrupulous agent in Europe and is by that means made known to the very dregs of society, many of whom, having been rejected at the United States ports, seek this easy mode of escaping the effect of offi-

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cial vigilance. Aliens classified as Canadian immigrants, simply to conceal their real intention, furnish a greater amount of specific disease and general inadmissibility than all the immigrants examined at all the United States ports of entry combined.”*

The contract labor law, which was intended to protect our American workmen in much the same way that the tariff protects the manufacturers, is extremely difficult to enforce and is continually violated. This is largely due to American greed. Many of our corporations are willing to break the law in order to secure the added profit of charging American prices and paying foreign wages. It is practically impossible to punish them under the present laws, for “the offenders are generally wealthy corporations, and have, as a rule, so shifted the responsibility for the offence from their own shoulders upon some minor employé without property, that it is almost impossible to establish the relation of principal and agent between the offenders.” In cases where the proof of guilt is convincing, the corporations are generally able to escape punishment by delaying trial until the important witnesses are dispersed and “the Government is compelled to choose between two equally futile courses of dismissing the proceedings or submitting to defeat.”†

* Immigration Report for 1905.

† Commissioner-General Sargent, in Annual Report for 1905.

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Is it to be wondered at that many of our immigrants begin their life here with a contempt for American law? An Italian woman, whose husband was on his way to Italy to hire for a Pittsburg contractor a large gang of laborers, said that many of her neighbors in Pittsburg had come into the country as contract laborers and that they held the law in great contempt. The Commissioner-General gives a needed warning when he says: "It is not reasonable to anticipate that if the great transportation lines do not respect the laws of this country their alien passengers will do so, nor can it be conceded that those aliens whose entrance to the United States is effected in spite of the law are desirable or even safe additions to our population."

3. THE EXCLUDED

When an inspector decides that an immigrant needs further examination, he sends him to the Board of Special Inquiry, where he undergoes a searching cross-examination. If his case goes against him, the immigrant is given the right to appeal to higher authorities at Washington, unless his exclusion is due to idiocy or some dangerous contagious disease. The table on page 48 shows the number of persons debarred during the past fourteen years, together with the causes.

For the unfortunates who are excluded there is much grim tragedy. Coming here with high

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THE DEBARRED FOR THE YEARS 1892-1905

Year	Immi- grants	Idiots	Insane persons	Paupers, or likely to become public charges	Loathsome or dan- gerous conta- gious diseases	Convicts	Assisted Immigrants	Contract laborers	Total debarred	Percentage of whole
1892	579,663	4	17	1,002	80	26	23	932	2,164	0.5
1893	439,730	3	8	431	81	12	..	518	1,053	0.4
1894	285,631	4	5	802	15	8	..	553	1,389	1.0
1895	252,536	6	..	1,714	4	1	694	2,419	1.0
1896	343,267	1	10	2,010	2	776	2,799	0.8
1897	230,822	1	6	1,277	1	1	3	328	1,617	0.8
1898	229,299	1	12	2,261	258	2	79	417	3,030	1.4
1899	311,715	1	19	2,599	348	8	82	741	3,798	1.3
1900	448,572	1	32	2,974	393	4	2	833	4,246	1.3
1901	487,918	6	16	2,798	309	7	50	327	3,516	0.8
1902	648,743	7	27	3,044	709	9	..	275	4,974	0.8
1903	857,046	1	23	5,812	1,773	51	9	1,086	8,769	1.1
1904	812,870	16	33	4,798	1,560	35	38	1,501	7,994	1.1
1905	1,026,499	38	92	7,898	2,198	39	19	1,164	11,480	0.8

Total debarred in fourteen years, 59,248.

hopes, only to be deported, they find themselves thrust back into the poverty and oppression they sought to escape. Especially pathetic are the cases of the poor women and children who sailed into New York harbor with faces beaming at the thought of leaving the drudgery and grinding life of the Old World far behind, and who are forced to return with no hope of escaping.

A visit to Ellis Island gives one a little inkling of the darker side of immigration. "On a bench in the women's 'detained,'" writes Joseph H. Adams,* "sit a mother and seven children, all girls, patiently awaiting the father's arrival from

* *The Home Missionary*, April, 1905.

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Chicago. It is for a final farewell; one child is in the hospital; she has been debarred by an incurable contagious disease and the whole family must return. They are poor and it has taken all his little store of money to bring them over. On their return the child may be gotten into an asylum or a hospital for incurables. But the chances are against it and the foreign retreats are not like our own.

"Here are two children, an interesting brother and sister. The father promised to meet them but he cannot be found. The patient little Hungarian boy spends most of his time for four weeks squatted on the floor with his back against the wall hoping every day that his father will come. He has not told his little sister that they will have to go back; she will take it too much to heart. Subsequent inquiry disclosed the fact that the father was killed shortly after the children had started from Budapest, just before he was to start East to meet them."

The situation of the immigrant who has sold his few possessions in order to buy a ticket to America "where gold may be picked up in the streets," and who finds himself deported, is truly pitiable. He cannot take up the old life again where he left off, for he is homeless and penniless; nothing but poverty seems to await him. And the glib "runner" who knew that he would not be admitted, yet persuaded him to make the voyage, goes unpunished.

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4. IMMIGRANT DISTRIBUTION

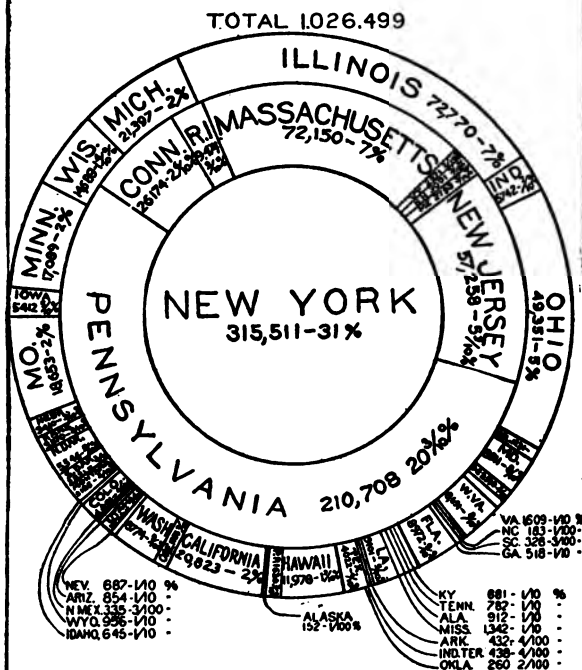
If the incoming millions could be made to go where they are wanted and needed, they would be lost in the roomy land, and many of the problems of immigration would solve themselves. But the first problem of all at present is how to get the immigrants where we think they ought to be. They go for the most part where they please; and certainly go where wages are highest and work surest. The unskilled laborers find a ready market, so far, in the great cities, and there they congregate, to their own detriment and that of the nation.

The need of a better distribution is realized, and various efforts are being made to secure it. As it is now, the immigrants show a marked tendency to settle in certain States. Instead of going where they are most needed, they are congregating in ever-increasing numbers in the most crowded sections of the country, and in the largest cities. There is a genuine demand for settlers and laborers throughout a large part of the South and West. Instead of meeting this demand the majority of our immigrants locate in the foreign colonies in city, manufacturing town, or mining camp in the North Atlantic and Central States.

The rate at which the alien stream is pouring into a few States is really astonishing. During the year ending June 30, 1905, over three-quarters

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PROPORTION OF IMMIGRATION AND NUMBER OF IMMIGRANTS GOING TO EACH STATE DURING THE FISCAL YEAR ENDING JUNE 30, 1905.



BY PERMISSION OF THE BUREAU OF IMMIGRATION

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of the total number of immigrants settled in New York, Pennsylvania, Massachusetts, Illinois, New Jersey, and Ohio. That is, 777,756 aliens went to these six States, while the rest of the country received only 248,744. The fact of concentration is made still more apparent by the statement that in 1905 the States of New York and Pennsylvania together received 526,218, or more than half the entire number of aliens admitted. Rhode Island, the smallest as well as most densely populated State in the Union, received over twice as many immigrants in 1905 as did the vast State of Texas. In the same year only half as many aliens settled in the great territory embraced by North and South Carolina, Tennessee, Georgia, Alabama, Mississippi, and Florida, as in the little State of Connecticut, which could be set down in the Florida Everglades.

This colonizing habit renders the task of assimilation doubly difficult. At best it is a question whether we can Americanize a million foreigners a year, even when they are so mixed with our own people as of necessity to be brought in close contact with American ways and institutions. But when they are so thickly congregated as to be practically out of touch with American life, when they live in communities that may be fairly called nothing less than transplanted sections of the Old World, the task of making them into American citizens becomes a tremendous one.

In this connection it is significant to note that

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the immigrants who show the highest average of illiteracy and who are racially the hardest to assimilate are the most apt to form colonies and the most given to settling in a very restricted portion of our territory. It is unfortunate that the aliens who need to be brought most closely in contact with American life in order to develop good citizenship are the very ones who herd together in the Ghettos, Little Italys, and "Patches" (Slav settlements). It is not to be wondered at, however. An immigrant must have some progressiveness to strike out from the great masses of his countrymen; he must have the price of a railroad ticket and must have education enough to enable him to learn English. So long as we allow great numbers of ignorant and unenterprising aliens to come here at will we must expect them to congregate, for these very qualities make them dependent on their fellow-countrymen.

There are a number of societies which look after the welfare of the immigrants, each leading nationality having such an organization. These do an admirable work, and part of it tends to secure distribution. The Hebrew societies have made special efforts in this direction, and have sent out some twenty thousand Jewish immigrants within a few years past into different sections of the country. The railroads have given attention to the matter also, and hold out extra inducements to immigrant settlers. The most vigorous movements now made are on the part

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of the South, which seems to have awakened to the belief that a large influx of immigrants would aid in the material development and help solve the labor problem. While there are very decided differences of opinion in the South as to the wisdom and outcome of this movement, there is no doubt that various agencies are active. A steamship line has been projected from the Mediterranean ports to Galveston, Texas. The Four States Immigration League, representing Alabama, Louisiana, Mississippi, and Texas, is busily at work. Not long since a meeting of general passenger agents was held in Washington to discuss with Commissioner-General Sargent ways and means for diverting a portion of the immigrant stream into the Southern States. One of the objects of conference was to consider the facilities for handling a large number of immigrants at New Orleans.

South Carolina was first to establish a Department of Agriculture, Commerce, and Immigration for the express purpose of stimulating immigration of the agricultural class. Commissioner Watson, head of the Department, says that a number of colonies are projected on desirable, but heretofore unoccupied lands in good sections. A number of other States have created immigration bureaus, the railroads have opened immigration departments, agents are engaged in the cities in the work of informing the immigrants now herding there of the better conditions and ready

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work out in the country, and as a result of all these efforts there is little doubt that the South will receive large numbers of immigrants.

This places a new burden of responsibility upon the Christian people of the South, and the women will have to bear their share of it. That some of them are awake to what it may mean is shown by the article from the pen of a Southern woman, given in Appendix II. Miss Helm sees one side; and the report of a worker in a Florida Italian mission, under Miss Helm's missionary board, points the other side.

III

THE IMMIGRANTS IN THEIR NEW HOME

I. CHARACTERISTICS OF THE NEWCOMERS

WE are all more or less familiar with the general characteristics of the nationalities which predominated in our immigration up to within a few years ago. We know what the English, Germans, Irish, Scotch, Swedes, and Norwegians have done in the past and are doing to-day as American citizens, and we have a pretty accurate idea of their national traits and capabilities. There is little need to dwell on them here.

But the character of the "new immigration," the term used to cover broadly the peoples from southern and eastern Europe—notably the Italians and Slavs—is not so well known. Many radical statements have been made both for and against these newcomers. The common opinion is unfavorable to them, and they are often referred to as the degenerate castaways of Europe who are making America the dumping-ground for the nations. It is neither just nor wise, however, to shower indiscriminate praise or blame upon any of the great races of mankind, or to

dispose of them with some high-sounding generality. As the Tuscan proverb has it, "Don't judge a ship from the shore."

2. THE ITALIANS

We shall first consider the Italians, since they are most in evidence in all sections of the country. In 1905 there was not a State or Territory in the Union without Italian immigrants, even distant Alaska attracting some. The Italians began to come in large numbers about fifteen years ago, and they have kept on increasing until now they are the largest single element in our total immigration, and number nearly two millions. The first to come were of a very low class and engaged in organ-grinding, rag-picking, etc. American opinion of the Italians has been shaped in no small degree by these early arrivals, and there are many communities which still think of an Italian as a man who holds a string to the other end of which is attached a monkey. This is quite as intelligent and just as the view still held in some parts of Europe that America is a land of painted savages, and that only within the stockades of New York can a man retain his scalp.

Following the earlier immigrants came fruit-erers, bootblacks, shoemakers, and barbers. As a general thing, it may be said that they improved the trades they engaged in. An example of this is given by a grocer in New York. He says that he kept a fruit and vegetable stand in front of his

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store more for the convenience of some of his customers than anything else, for the stand did not pay. The attendant, an Irish lad, was honest and industrious and the location was favorable, but business was not prosperous. When the Irish boy secured another position the grocer hired a young Italian to take his place. The new attendant immediately set to work arranging the vegetables and fruits so that they made a very attractive display and caught the attention of passers-by. Trade soon picked up, and now the stand is doing a thriving business. The Italians have a natural love of the beautiful and artistic.

At present all sorts and conditions of Italians are coming to this country. The opinion is very commonly held that nearly all our Italian immigrants are unskilled laborers, fit only to handle the pick and shovel. How accurate this view is may be seen from the following list of the leading classes of Italians admitted in 1905, which will doubtless occasion some surprise:

Occupation	North Italy	South Italy
Architects	10	10
Clergy	52	69
Editors	9	6
Electricians	24	20
Engineers, professional	20	24
Lawyers	12	25
Literary and scientific persons...	19	15
Musicians	38	240
Physicians	34	72
Sculptors and artists	116	52
Teachers	31	45
Blacksmiths	168	909

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Occupation	North Italy	South Italy
Bakers	201	571
Barbers	82	1,718
Butchers	65	278
Carpenters and cabinet makers..	367	1,857
Dressmakers	161	615
Gardeners	30	165
Masons	1,374	3,161
Miners	1,843	492
Shoemakers	287	4,004
Stonecutters	409	567
Tailors	239	2,591
Farm laborers	6,181	60,529
Farmers	1,397	4,814
Manufacturers	14	32
Merchants and dealers	557	1,415
Servants	2,752	8,669
Laborers	14,291	56,040
No occupation, including chil- dren under 14	7,632	32,115

A little study of the above list, when taken in connection with the fact that in 1905 the immigrants from Southern Italy numbered 186,390 and those from northern Italy 39,930, shows that the northern Italians furnish a higher percentage of professional men and skilled laborers. In this respect there is a real difference between the two sections of the country. The northern Italians are of Keltic stock, closely akin to the French and Swiss, and have carried their civilization to a higher development than have the Iberians who inhabit the south of Italy. Industries are more diversified and advanced and the general prosperity of the inhabitants is greater in northern, than in southern, Italy.

The prejudice that exists against the Italians

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is largely directed toward the south Italian elements. The "dagos," we are told, are given over to crime, to their Mafia and their bloody "black hand" societies. Without question the Italian commits crimes, sometimes of brutal violence. We are all familiar with the newspaper tales of Italian stabbings and shootings, and we deplore them—but not more so than do the majority of the Italians themselves. The greater part of the crimes committed by the Italian are against the person and are the result of his hot-headedness and jealousy. Accurate figures are not readily obtained, but those which show the proportionate amount of crime among the various races in some of our States and cities are not unfavorable to the Italians. From the tables compiled by the Prison Commissioners of Massachusetts it appears that of prisoners committed to institutions in the State the Irish averaged 27.1 to every thousand of that nativity. Next in order came the Welsh, English, Scotch, and Norwegians. Following these came the Italians, with 12.9 to the thousand, or less than half as many as the Irish. The figures relating to intemperance put the Italians in an even more favorable light. Says Mr. S. J. Barrows, Secretary of the Prison Commission of New York: "When you take the Italian population of Boston and Massachusetts, and ask how many of these people were imprisoned or arrested or committed crimes because of intemperance, you find that they rise away above all the Northern

racés. The Italian people are a temperate people, and while, in Massachusetts, three in a hundred of the Northern races, including the Scotch, the Irish, the English, and the Germans, were arrested for intemperance, only three in a thousand of the Italians were arrested. What a remarkable bearing that has upon desirability and availability!"

The proportion of Italians arrested in proportion to their percentage of the total foreign-born is not excessive, as is shown by the figures from three cities which have typical Italian colonies:

	Boston	Providence	New York
Italian percentage of total foreign-born	7.9	11.2	11.5
Percentage of arrests	6.1	10.8	12.3

The charge that the Italians who come here are given to pauperism is evidently based on ignorance of the facts, for there is abundant testimony to the contrary. Out of 2936 persons admitted to the New York Almshouse in 1900, 19 were Italians as against 1617 Irish. Even the thrifty Scotch were represented by 20 more paupers than were the Italians. The New York Italians are not exceptional in this, as is shown by the report of the United States Industrial Commission on Immigration: "The proportion of the different nationalities among the paupers in our almshouses varies very greatly. The Irish show far and away the largest proportion, no less than

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7550 per million inhabitants, as compared with 3031 for the average of all foreign-born. The French come next, while the proportion of paupers among the Germans is somewhat unexpectedly high. The remarkably low degree of pauperism among the Italians is possibly due to the fact that such a large percentage of them are capable of active labor, coming to this country especially for that purpose."

Our Italian immigrants are, indeed, exceptionally industrious and thrifty. Employers are generally agreed that they make good workmen—are faithful, prompt, and steady. They are thrifty to a high degree and can manage to put money in the bank under circumstances in which an American would almost starve. The following instance, given by Mr. Eliot Lord, is a common example of Italian industry:

"Six years ago I was invited by one of the leading hotel keepers in New Haven to drive out with him to look over a market garden which had been planted by a poor Italian and his family only a few years before, near the suburbs of the city. I have never seen anywhere in this country a more thriving garden, nor one in which every possible means of advancing the crops that were available to a poor man had been more keenly noticed and grasped. The owner had even then made an unqualified success of his venture. He had largely extended his original holdings, was employing a number of his own countrymen as helpers, and



A CULTURE CLASS IN A NEW YORK MISSION



delivering his produce in his own handsome market vans to shipping depots and an extended range of customers in the city. His garden beds were thoroughly cleaned of weeds and stones, and all highly fertilized by the systematic collection of street droppings and the addition of other manures. His laborers had diligently collected slightly broken and refuse window glass from all parts of the city, and he had used this glass at first exclusively in covering his plants to force their spring growth, though he was able later to replace these covers with neatly constructed forcing cases and greenhouses. Even with his rude appliances at the start he was able to market his vegetables nearly two weeks earlier than the average of his neighbors."

The increased wealth of the Italians in many of our large cities is a striking evidence of their thrift. Mr. G. C. Speranza, of the Society for the Protection of Italian Immigrants, computed that in New York in 1905 the Italians had \$15,000,000 in the savings banks; owned real estate to the value of \$20,000,000; owned 10,000 stores in the city at a total valuation of \$7,000,000; and had about \$7,000,000 invested in wholesale business of various sorts. He estimates the total value of the property belonging to Italians in New York at over \$60,000,000. Such figures, when read in the light of the fact that these people brought over very little money with them, most decidedly spell thrift and perseverance.

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Many of the Italians are inclined to be too thrifty. For the sake of a few extra dollars they are willing to forego many real benefits. Too often they are willing to live in overcrowded quarters where they put up with filth and unsanitary conditions that to an American are nothing less than indecent. And too often, also, they sacrifice their children's education for the sake of the added pittance which comes from their labor. Graham Taylor writes:

Watch that little frame house across the way from Chicago Commons. It is the port of entry for many Italian immigrants to the great West. See the watch kept on the corner from the little porch. At last an express wagon rounds it, full of men and women, bundles and babies just arrived from southern Italy. Such huggings and kissings come from warm hearts that love each other, and, most of all, their children. No parents show fiercer intensity in their love of their little ones than most of these immigrants. And yet the factory inspector of Illinois reports that eighty-five per cent. of those arraigned for breach of the child labor law are these very foreigners, and eight per cent. of them these same Italians. How comes it about? Not all at once, to be sure. When the hospitalities of the friends who receive them are over, and the hard struggle for existence is on in earnest, even then their old country peasant simplicity outlasts the first onset of their disappointing fight with poverty. The home holds on, a while, to the child. Only when worst comes to worst does the temptation first come to let the child go to the shop. Yet there are far fewer such cases due to extreme poverty than one would expect.

From the new country itself, however, comes the worst and most infectious temptation to the thriftless "thrift" of child labor. For great is our American god "Thrift," and Benjamin Franklin is its prophet! Before these mostly illiterate parents get our uplift toward the appreciation of education, they get their downlet to money-thrift at the expense of childhood, manhood, and

womanhood. This same "thrift," which sends the child away from home and out of school into street-vending and the shop, also keeps the family in the basement of the rear tenement after the father owns both houses and next door.

The Italian immigrants show a very high rate of illiteracy. Out of every hundred from Northern Italy 14 could not read or write; of those from Southern Italy 56 out of every hundred were illiterate. They are not illiterates from choice, however, and a goodly proportion show a strong desire to improve every opportunity given them to learn to read and write. The experiment of the Society for Italian Immigrants in giving instruction to men in the big labor camps is an instructive and suggestive one. The first attempt at opening a school was made in a camp near Pittsburg where about 500 Italians were employed. How ready the men were for such aid may be seen from the following abridged account:

We went first to the shanty-store. The men congregate at this store building at least once a day and here the opening of a school had been announced and discussed. I said to the crowd, "Do you really want a school?" "Sure," was the reply—they all know that word, "sure."

Mr. De Luca, beckoning to the carpenter to follow, led the way to the quietest spot for a school, as he thought, namely, a vacant shanty facing the great basins of the plant and facing, at one side, the hills. The carpenter received his instructions. That was Friday, September 8. By Monday, rough benches and continuous board desks in two rows encircled the end compartment of the long shanty and in the evening the school began. The Maestra was escorted from the store by three men with lanterns while other lanterns flickered in the gathering crowd behind.

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The schoolroom was quickly filled. The light was dim and there was time for little else except steady registration, each man, as he applied, being tested as to his reading capacity, and every man wanted to buy a book—even the little water bearers of eleven and twelve. It was evident by many signs that the new institution was warmly approved; they wanted the school every night—not excepting Saturday and Sunday. Nothing could have been more courteous and thoughtful than the manner of these men, nothing heartier than their "Good Night," "*Buona Notte*."

The three lantern bearers escorted the teacher safely home. By Wednesday, forty men had crowded into the schoolroom—ten more than could be accommodated, and after that the attendance averaged about thirty-five, the men coming and going, sometimes being absent for several days on special jobs or on night work, but always returning and the enrollment always growing. The total enrollment was sixty-two.

By removing a partition the space was doubled; a couple of tables, some chairs, and several hanging lamps were bought; blackboards of slate-cloth were set up and now began the work of our visiting helpers. Perhaps the most valuable feature of this camp school experiment was the co-operation of the different churches in the neighborhood. Both the Catholic and Protestant churches, five in all, regularly furnished helpers on the evenings assigned to them—and with volunteer helpers almost every evening each pupil received some individual attention.

Five weeks of steady work, five evenings per week, tested the reality of a demand for instruction among camp laborers. The laborers of this camp are from Southern Italy—Calabria, the Basilicata and the Abruzzi. Of the sixty-two men who enrolled, not more than one-fifth were absolute beginners; one-third could read very well in Italian, several were strikingly bright, several could speak some English, all did good steady work and no pupils could be more docile, more tractable, more anxious to be guided. In fact, pathetic eagerness and attention were the rule, and the volunteer helpers became greatly interested in their pupils.

If schools can succeed in interesting such men amidst the coarse influences of a large labor camp

we need not despair of educating the Italians. Indeed, as a people they have a high regard for education, and respect the educated man. Italian boys and girls in our public schools show alert and plastic minds. Their interest in intellectual pursuits is easily aroused.

Hot-blooded, volatile, when compared with the Anglo-Saxon, artistic in temperament, good-natured, fun-loving, industrious, easily influenced for good or bad, the Italian immigrant is an interesting addition to our population. He has great capacities for development. He comes of a great race—a race that in ancient times gave the world Greek civilization, in modern times the Renaissance. Italy has produced a brilliant succession of artists, poets, musicians, and scientists. A people that gave birth to a Savonarola, martyr for religious freedom, and to a Garibaldi, champion of human liberty, cannot be very far out of sympathy with American ideals. It is for us to say whether the Italians remain aliens or become Americans. They have large possibilities for good or evil. They present a most hopeful field for evangelistic effort. They are open-minded and good-hearted. As one who has seen much of them says, "They admire a good man, and have a desire to be good themselves." If this be true of the men it is doubly true of the women.

3. THE SLAVS

The Slavs* have been described as being "a few centuries behind the rest of the civilized world." When we read about conditions in Russia and consider the present state of civilization in Galicia, Servia, Dalmatia, or Roumania, we are apt to feel that the Slavs are still on the lower rounds of the ladder of progress. Certain we may be, at least, that in the mining regions of Pennsylvania, where they have gathered in large numbers, the Slavs are disliked and often despised.

Reasons for this are not far to seek. They tell us that the Slavs are mentally, socially, and morally undeveloped; that they live like beasts,

* The term "Slav" is commonly applied to all our immigrants from Russia, Austria-Hungary, and the Balkan States. From an ethnologist's point-of-view this classification is incorrect, for the Magyars (Hungarians) and Roumanians come of different race stock; but for the purpose of this volume the ordinary grouping is sufficiently correct. Who are meant by the term, and how many of the various groups were admitted in 1905, is shown in the following table:

Poles	102,437
Slovaks	52,368
Hungarians	46,030
Croatians and Slovenians	35,104
Lithuanians	18,604
Ruthenians	14,473
Bohemians and Moravians	11,757
Roumanians	7,818
Russians (Muscovites)	3,746
Dalmatians, Bosnians, and Herzegovinians	2,639
Servians, Bulgarians, and Montenegrins	2,043

lower the tone of the community, and are possessed of but one virtue—courage. Most of the pictures that we get of them are not prepossessing. Says Dr. F. J. Warne, in writing on "The Slav Invasion": "These Slavs come not along the highway, with their household effects in wagons, but by trail across the mountains from the railway station at Hazleton, with their belongings, few in number, in blanketed bundles and trunk-like boxes slung across their backs. The women, of whom there were but few, carried with seeming ease huge bundles, one on top of the head and one under each arm, and, like the men, represented a beast-of-burden adaptability to the most exacting physical labor. Eight men and one woman took up their abode in the house in which the families of the Scotchmen had resided. The cooking utensils of the newcomers were indicative of their hard necessities, being meager in quantity and of poorest quality. Chairs and bureaus were conspicuous by their absence; nor were beds or carpets among their household effects, the new occupants being content with rolling themselves in semblances of blankets and sleeping upon the uncarpeted floor. Their supply of clothing was limited to the clothing they wore."

It is easy to see how men willing to live in such fashion could crowd out English-speaking labor, for the American workman, as a rule, demands wages which will give him a home and a fair degree of comfort for his wife and children. He

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doesn't want his wife to dress in rags, to go about the streets barefoot, to forage the countryside and railroad tracks for fuel, and bring home heavy bundles of coal or wood upon her head. He is ambitious for his children and likes to have them go to school. But this is not the case with a Slav. He expects his wife to do manual labor and puts his children to work as soon as they are able to earn the merest pittance.

The unmarried Slavs usually live together in groups of from five or six to twenty. Their mode of life is described by Dr. Warne: "In a certain mining town there are fourteen Slavs, all unmarried and with only themselves to support, who rent one large, formerly abandoned, store-room. This is taken care of by a housekeeper, who also prepares the meals for the men. Each man has his own tin plate, tin knife, fork, and cup; he has his own ham and bread and a place in which to keep them. Some things they buy in common, the distribution being made by the housekeeper. For beds the men sleep on bunks arranged along the walls and resembling shelves in a grocery store. Each has his own blanket; each carries it out of doors to air when he gets up in the morning and back again when he returns from his work at night. The monthly cost of living to each of these men is not over four dollars. They spend but little on clothes the year round, contenting themselves with the cheapest kind of material and not infrequently wearing cast-off

garments purchased of some second-hand dealer. For fuel they burn coal from the culm-banks or wood from along the highway, which costs them nothing but their labor in gathering it. In many cases the unmarried Slav mine-worker 'boards' at a cost of from five dollars to twelve dollars a month." His wants tend to increase, however, and his condition to improve.

American ways are not altogether lost upon the Slav. Here is an example of how the civilizing process is going on wherever he is brought into contact with American modes of living. A Slav who had been attending the services held by a Protestant missionary in a dismal slum neighborhood told the missionary one evening that he had had a christening at his house the night before and that there had been a good deal of drinking; but he vowed that no more liquor should come into his house. He gave notice of this to the eighteen boarders who in day and night shifts occupied the two upstairs rooms of his little dwelling. They might go to the saloon, but if they continued to live with him they must bring no drink home. Most of the boarders agreed to this and remained with him. Shortly afterwards he joined the church, and through his influence sixteen of his boarders did the same. The civilizing process went on, and one day he came to the missionary and asked him if he thought it would do to take fewer boarders. He wanted his wife to find time to go to church. He gradually re-

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duced the number of boarders until there were only four to be taken care of. This gave his wife time in which to learn to read. At last he decided that he wanted to "live like the Americans," with no boarders and a parlor where no one slept. And so it has come about that the man, his wife, and their little children live by themselves in a tiny three-room cottage. This is what the Gospel does.

To know the Slav at his best, and to appreciate his possibilities as an American, we must know him in his home land. The conditions under which he lives in America are not favorable to him. They preserve most of his bad characteristics and give but little opportunity for the display of his better ones. The life from which most of our Slavic-immigrants come is the old peasant life that has persisted in parts of Europe since feudal times. The peasants live in little villages, from which they go out to till their tiny farms. The women assist in the ploughing, the gathering of crops, as well as in other forms of outdoor labor. The boys and girls look after the herds of sheep and cattle. In the winter there are spinning bees at which young and old are busied with loom and distaff while songs and legends help to make the time pass swiftly. There are frequent festivals and pretty traditional observances at Christmas and Easter, at midsummer and harvest home. The Slav's wonderful gift for music and color fills the whole primitive life with poetry. "Every

occasion and act, every wood and hill and stream has its adornment of custom, superstition, or legend which, with its glamour, veils the hard and sordid sides." Here in America there is as yet little or no outlet for the Slav's imagination or genius of expression.

The Slav is blessed with a sturdy body. He can endure long hours of severe toil and can withstand the extremes of heat and cold. Nothing seems too heavy for the women to carry. In addition to the huge burdens which they bear on their heads they will frequently carry a two- or three-year-old child hung over their backs by means of linen clothes. "They marry young," writes Miss Balch, "bear a child a year and age fast. In Pennsylvania I heard the other day of a Slav woman, whose child was born about midnight, who afterward got up and prepared an early breakfast, and at 9 A. M. was out barefoot in the snow hanging up a wash done since the meal."

Dr. Peter Roberts, in his exhaustive study, *The Anthracite Coal Communities*, gives us many interesting side-lights on Slav character and modes of living. The difference between the domestic life of the English-speaking miner and the Slav is significant; a comparison of the homes of newly married couples reveals this difference. Says Dr. Roberts:

In the houses of "white people" the front room is carpeted and comfortably furnished. Here they entertain their friends. In the next room, which is

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generally large and serving as a kitchen and dining room, the floor is covered with rag-carpet and a large strip of oil-cloth or linoleum under the stove. The cooking stove and all utensils are new—nothing else will do for "young America." A plentiful supply of crockery, a dining room table and half a dozen chairs, give the room a comfortable appearance. The stairs leading to the second story are generally carpeted. The front bedroom is carpeted and furnished with a bedroom suite of eight pieces. One other bedroom will generally contain a bed so that the family may entertain a friend in case of need. The third bedroom—a small room generally—is used for storage. Add a heating stove, and a home where the average native-born young people of mining communities begin life is complete.

The Slav discards carpet and oil-cloth. If a few strips of rag carpet are used, it is a sign of an advance above the ordinary racial standards of living. The cooking stove is generally bought at a junk shop. The cooking utensils are few and tinware often serves as a substitute for crockery. A common kitchen table and chairs to match complete the furnishings on the first floor, if made up of one room. If there are two rooms, then the front room has one or two beds in it; no carpet and no bedroom suite of "eight pieces." When shown one of these rooms we had to sit on the trunk of one of the boarders, for there were no chairs there. The room or rooms on the second floor have beds in them and a few trunks. If a heating stove is purchased, it is the old-fashioned bell-shaped kind, bought secondhand, which is a good heater, and the practical Slav wants heat and not nickel-plate and polish. All here are articles of necessity, not a trace of luxury seen anywhere.

There is little room for sentiment in these homes. The husband is lord of the house and the wife must hold herself in strict subjection to him. Division of labor is carried out to the smallest detail, and all work in the home belongs to the wife. Napoleon's saying, "A husband ought to have absolute rule over the actions of his wife,"

is the code by which most of these Slav families are governed. The domestic ethics which prevail among the men savor very largely of that of marriage by purchase. According to this view the wife is the property of her husband, for which he has paid a price and which may be used according to his will. Being considered as more of a beast of burden than her husband's partner, the lot of the wife is a hard one. Large families are the rule and the strain of bearing and rearing ten or a dozen children, when added to the other heavy domestic duties, often breaks the women down while their husbands are still in the vigor of manhood. It is common in the mining regions to see these prematurely old women, worn out, their frames shattered, their spirits dead to rapture or despair.

There are exceptions to the domestic lordship of the Slav men, however. Dr. Roberts relates this instance: "Last summer, while in an office of a justice of the peace, a Slav was brought in by the constable charged with attempt to defraud. He was passive, as many of them are. But suddenly his wife came on the scene and immediately the affair became dramatic. She argued with much vim and turned from constable to creditor and again to the justice of the peace with dramatic action worthy of a Terry or a Siddons. She saved two dollars in costs. When the storm was over, the constable said: 'She's a holy terror.' 'Yes,' added the justice, 'two years ago she killed

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her husband by throwing the boiling contents of a coffee pot into his face, and six months after that sheep-head of a man married her.' Evidently that man lived under muliocracy."

When under the influence of liquor, or when their passions are otherwise aroused, the Slavs fight with a brutality and savagery that is foreign to Americans. The Slavs choose the first weapon that lies within reach—a list of weapons used in assaults includes stones, knives, revolvers, razors, chains, dinner-pails, axes, lead-pipes, cuspidors, hammers, picks, shovels, etc.—or, if no object is handy, they use their teeth and boots. The women, too, when they are enraged, are quite as fierce and savage as the men. Slav women and mothers are adepts at Billingsgate, and threaten to commit outrages in language which would shock an ordinary American community. Squabbles between neighbors usually bring forth threats of violence: one neighbor proposes to break the other's leg and is threatened, in turn, with having her teeth knocked out or her house dynamited.

The Slav women, like all women, are susceptible to the charms of fashion. On their arrival in this country their heads are covered with silk scarfs of many colors. But within six months, unless she should chance to be an aged grandmother, the new arrival discards the scarf and dons a hat which is covered with such a profusion of brilliant flowers as to be wholly ludicrous. She also takes to the corset, puts on a silk waist and

a gown of American cut. These articles do not become her, for her early life of farm labor has not adapted her figure to the tight-laced requirements of American fashion. Whenever she buys a gown or hat her husband invariably accompanies her and his taste, or lack of it, decides the purchase.

On her way to and from church, or christenings and other festive occasions, the Slav woman may be arrayed in gay attire, but the moment she crosses the threshold of her home the thrift of her ancestors takes hold of her. Hat, waist, and gown are carefully stowed away and the everyday dress, scanty, dirty, and torn, is put on again. The shoes are put aside and she goes about her work barefooted. Her children wear very little clothing in summer. We are told that it is not unusual to see the little tots playing about the streets stark naked. Generally, however, they are covered with a calico dress. "Going barefoot" is the rule with boys and girls.

The Slav wife in the mining towns attempts no decorating of the home. There are no bright ribbons, no fancy work, no curtains, and very few shades. The woman who carries coal on her back to replenish the family store, chops wood, takes care of the house, does the family washing, and gives birth to a dozen children has little leisure for fancy work. It is surprising and cheering to note the improvement and brightening up after the Christian missionary has entered

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the home and had chance to turn the thought of the wife and mother to something higher.

Intemperance is the great Slavic weakness. Holidays are apt to be given over to drinking bouts which are quite likely to break up in a free fight. At home their governments have usually encouraged drinking because of the revenue; in America the brewers and the politicians take the place of the European governments. The Slavic peoples are easily led and are thus peculiarly open to good or evil influences. The brewers, cheap politicians, and "shyster" lawyers are the predominating influence among them at present.

Passiveness, lack of enterprise, are characteristics which have greatly hindered the Slavs in their development. With seemingly inexhaustible patience they have borne every kind of civil and religious oppression. Their lack of enterprise is astonishing to an Anglo-Saxon. When left to themselves they are apparently content to go on doing things as they have been done for hundreds of years. The most primitive methods of farming and the most primitive industrial methods still survive among them. Without doubt, however, close contact with Americans will alter to a great extent these factors which have retarded the advancement of the Slavic peoples.

Slow of intellect, unprogressive, and apt to be intemperate as the Slav may be, he is usually generous, honest, and pious. He is hospitable and

will share what he has with his neighbor. The Slav peasant never fails to pay his debts. If he is actually unable to do so, his brother or other near relative assumes the debt. Instead of giving a note or mortgage the Slav gives his promise, and among Slavs that is usually considered sufficient guarantee. The great majority of the Slavs are intensely religious; but mingled with their reverence and piety is a deal of superstition born of ignorance. It is the task of American Christianity to lead the Slavs up into a more enlightened spirituality. For unless this is done, unless the Slavs are surrounded with ennobling and uplifting influences, they will become a grave menace to the welfare of American civilization. If we leave them to themselves in their labor camps and crowded rookeries, subject to the tender guidance of the political "heeler" and the brewer, we are surely breeding a plague-spot in the Republic. Nor can we allow the child labor in the mines and mills without raising up a generation that will hate America and hail anarchy.

4. JEWS FROM THE SLAVIC COUNTRIES

Out of the 129,910 Hebrews who were admitted in 1905, 92,388 were from Russia, 17,352 from Austria-Hungary, and 3854 from Roumania; in other words, the Jewish immigration of to-day is overwhelmingly from the lands of the Slav. These Jews differ considerably from the Jews of northern Europe with whom we are all familiar.

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The Russian Jew who flees from persecution is a far more orthodox person than his cousin from Germany who comes to increase his wealth. He regards the commercialized Jew of northern Europe as an apostate. He has clung to the faith of his fathers with bulldog tenacity through long and bloody centuries, while the German Jew has devoted himself more exclusively to getting rich.

The number of skilled laborers among them is surprisingly high when we consider the common opinion that Jews are entirely given over to trading. In 1905, for example, 60,135 of these immigrants were classed as artisans, such as tailors, carpenters, blacksmiths, cabinetmakers, locksmiths, etc. Their illiteracy averages 23 per cent., and as a rule they are very poor. By far the greater proportion settle in the big cities, especially New York, where they fill the sweatshops.

They are an industrious and saving people, possessed of good mental ability, and usually have a strong personal ambition, a passion for getting ahead. They appreciate the value of education to an unusual degree and their children are rapidly pushing to the front in scholarship. Their freedom from drunkenness and crimes of violence is notable. Such lawbreaking as they do is usually in the violation of sanitary regulations and in trying to gain some advantage through deceit or trickery. Qualities which make them unpopular are their contentiousness and greed. The family as an institution has a very strong hold on them.

More than any other of our newer immigrants they seek to preserve the home in all its sacredness and purity. Their desire for race and religious purity prevents them from intermarrying with other peoples, so that their assimilation is well described as "a mingling rather than a fusion." So long as they preserve this racial isolation they can hardly become, in the best sense, American citizens.

If we study any of these peoples, we shall see how essential it is to discriminate and to discern between things and folks that differ. No race is either bad or hopeless altogether.

IV

AMERICANIZING THE ALIENS

I. THE SOCIAL UNDERTOW

THE alien can be Americanized upward or downward. It is well to know what creates the down grade and how the alien gets upon it.

It is of casual interest to learn that in New York City there are more Germans than in any city of Germany except Berlin; that there are enough Irish to make a city twice as large as Dublin; that there are more Italians than may be found in Naples or Venice. It is significant to learn that these, together with the other peoples of foreign birth, are congregated in well-defined colonies, separated from each other on national or racial lines. It is startling, almost disheartening, to realize that these colonies are un-American not only in language but in customs, habits, and institutions.

A short ramble in New York's East Side takes you through several such colonies. By crossing the Bowery you enter first the vast Jewish colony, and then, walking on, find yourself in Italy; going northeast you enter Germany; circling around to

the south you pass through a negro settlement and a section of Ireland until you come to Syria; if you continue your tour you may visit Bohemia, China, and Greece. Nor have you exhausted the list. You will also find these colonies in our other large cities. "In Chicago," writes Robert Hunter, "to my own knowledge there are four Italian colonies, two Polish, a Bohemian, an Irish, a Jewish, a German, a Chinese, a Greek, a Scandinavian, and other colonies." The same thing is true of Boston, of Philadelphia, of Pittsburg, of Baltimore, of San Francisco, and of many other cities. As Jacob Riis says, the only colony you cannot find in New York is a distinctively American colony.

An American who lives in one of these foreign communities comes to feel that he is really living on foreign soil. He finds that in the majority of cases the thoughts, the desires, the traditions of the people about him are alien. Their newspapers and literature are of a foreign tongue; their passions and ideals, "the things which agitate the community," are of a foreign world. He finds himself a stranger in his own city.

Because of poverty the immigrants generally draw together in the most crowded, the poorest, the most criminal, the most politically corrupt and vicious sections of our cities. Our "slums" are largely peopled by foreigners. A few years ago the foreign element in the Chicago slums was 90 per cent.; in Philadelphia, 91 per cent.; in New

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York, 95 per cent. "Already these great foreign cities in our slums have become wildernesses of neglect, almost unexplored and almost unknown to us." And these "cities" within the city are growing at an astonishing rate. Seven out of every ten of our present immigrants settle in our great cities or in certain communities of the four industrial States, Massachusetts, New York, Pennsylvania, and Illinois. During the past year not less than half a million new arrivals were added to our tenement population.

How are these aliens being Americanized? For the most part the vote-buyer, the saloon-keeper, the bribe-taker, the Jew sweater, the owner or agent of wretched and unsanitary tenements, are the ones who are teaching them what America is, what America stands for. If, as a nation, we are apparently indifferent to their coming, we are equally indifferent as to what becomes of them. The truth is, we have not as yet appreciated to any great degree the new conditions and problems which their presence has created. The people are just awaking from sleep to discover that during their slumbers the face of our American civilization has been undergoing change.

2. LIFE IN A TENEMENT

We are not left to guesswork as to the conditions in these foreign colonies. Settlement workers and other investigators are subjecting themselves to actual living month in and month

out among the tenement house and slum population, so as to know by experience and not by hearsay. One of these brave investigators is Mrs. Lillian W. Betts, who has written two most interesting books,* besides contributing her social studies to periodicals. She lived for a year in one of the most crowded tenements in one of the most densely populated sections of the Italian quarter in lower New York. The facts which follow, condensed from one of her latest articles,† give a vivid idea of how the immigrants from Italy are introduced to America—or, rather, to Little Italy in America, for, as is shown, they know practically nothing of American life, and are impervious to Americanization so long as their colonies remain intact.

MRS. BETTS' STORY

A year's residence in an Italian tenement in New York taught me first of all the isolation of a foreign quarter; how completely cut off one may be from everything that makes New York New York. The necessities of life can be bought without leaving the square in which is your home. I found less and less reason for crossing this boundary as the circle of my interest widened within it. If one with every social and business interest outside of this boundary was conscious that life could be lived usefully, even happily, with-

* *The Leaven of a Great City*, and *The Story of an East Side Family*.

† *University Settlement Studies*, Jan., 1906.

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out coming in contact with the New York outside it, how much truer this is of the people whose every interest, social, business, and church, is within it.

After a little it occasioned no surprise to meet grandparents whose own children were born in New York, who had never crossed to the east side of the Bowery, never seen Broadway, nor ever been north of Houston Street. There was no reason why they should go. Every interest in life centred within four blocks. I went with a neighbor in the next block to St. Vincent's Hospital, where her husband had been taken after an accident. I had to hold her hand in the cars, she was so terrified. The terrors of the journey had driven all thought of the cause out of her mind for the time. She had lived sixteen years in this ward and never had been in a street car before.

There were five sons and two daughters in a family which had been in this country fifteen years. None spoke English but the youngest, born here, and she indifferently. She had attended school when she felt like it, and was as much an Italian in ideals and habits of life as her father and mother. Every article owned by this family had been bought between Grand and Houston Streets, Mulberry Street, and the Bowery (the Italian quarter). Within this limit of territory all worked, all their social affiliations were established, and it was all of America they knew. Of curiosity they had none.

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This seems almost incredible, but the writer is giving facts, not fiction. The statement which follows concerning the evasion of our school laws and the ignorance of English is equally remarkable: This house in which we lived was built for twenty-eight families; about fifty-six occupied it. Of those who remained tenants long enough for me to know which rooms they belonged in, I found twenty-three persons over eighteen years of age born in this country who had never attended school. Five were young married women. One man who has been in the country twenty-eight years could not speak or understand one word of English. He had four children. A more pathetic sight than this man and his wife with their English-speaking children you cannot imagine. Nothing but compulsion made those children use Italian. The two civilizations were always at war. This was the only family where the heaven was working. The eldest child, a boy of thirteen, was a most enthusiastic American. He knew more of American history, its heroes and its poetry than any other of his age I ever met. He brought me the affidavit of his father made before a notary public that he was fifteen years old.

"He paid a dollar for that and we have had a big fight of words about it. I told him I would not go to work, for we'd both get in trouble. I said 'Look at my legs; are those the legs of a boy of fifteen?' I got the face of a

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baby yet. He must wait." The law was read to him. He patiently copied it and went back to his father to prove he was right. This boy had never been five blocks from the house in which we lived. He earned an average of about thirty-five cents a day blacking shoes after school. He removed his hat and shoes when he went to bed in winter; in summer he took off his coat. A brother and two sisters shared the folding bed with this boy. His father hired the three rooms and sublet to a man with a wife and three children. The women quarrelled all the time, but would work in the same room. They finished trousers, earning about forty-five cents a day each. They had the barest necessities of life. Weeks passed and neither breathed outdoor air. The children carried the work back and forth and settled the accounts and did the errands.

How do they live? One woman, with a daughter twenty years old who had never been in school, had three in her own family and took nine boarders—men. A nephew and his wife kept house in the same three rooms, for which \$18 per month were paid. The woman was a widow. The daughter's husband was in prison for counterfeiting—"making dirty money," the little wife said, cuddling her two-year-old boy in her arms. "He no bad; he good; he just caught." There was not the slightest sense of shame. One of my neighbors, whose own family consisted of four adults and two children, occupied an apartment

of three rooms. She took boarders, or lodgers, having at one time seven. These men owned mattresses, which in the daytime were rolled up; at night spread on the floor. A few owned boxes, which were piled on top of each other against the wall.

One of the boarders, a debonair young man, invited me in to see the preparations he had made to receive his bride, expected on the steamer from Italy, then almost due. The space for the ornate brass and green bedstead, piled high with mattresses and pillows, covered with lace-trimmed spread and cases, had been secured by the ejection of two men lodgers and their mattresses. The cords on which the men hung the clothes they were not wearing had been changed to permit of the hanging of gay curtains about the bed. Every member of the family and all the boarders met the bride, escorted her to the church on the block above, where the marriage took place, and brought her home, a little child, with solemn eyes, now startled by the strange scenes through which she had come, but clinging trustfully to the hand of her youthful husband. The next day she was sewing "pants," while her handsome husband lay back in a rocker playing the mandolin. The bride, beamingly happy, sat at her task until her aunt appeared and in tones there was no mistaking told the young husband to "get out and hustle for a job." So life began for the two. I found at the end of a month that the bride had not left

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those rooms from the moment she entered them, and that she worked, Sundays included, fourteen hours a day. It is no wonder that, in such conditions, the men get jealous and frequently murder their wives.

The Italian woman is not a good housekeeper, but she is a home-maker. She does not fret; dirt, disorder, noise, company never disturb her. Rarely is the space she occupies her own. She must share everything with those about her. She is gregarious. She lives in the open. A tenement-house hall in New York is the substitute for the road of her village. She sits in the doorway with her baby crawling through the hall. Her neighbors do likewise. She cooks one meal a day, and that at night. Pot or pan may be placed in the middle of the table and each help himself from it, but the food is up to the standard of her husband. It is what he wants. She is always at home to receive her husband, and never *nervous*. Together they will wash the dishes, or he will take the baby out. Rub-a-dub will sound through the watches of the night as the mother, who has sewed all day, washes until midnight and after. The husband sits smoking, dozing, talking. He it is who mounts the tubs to hang the clothes on the pulley. From ten kitchens in this model tenement clothes can only be hung out on the lines by mounting the washtubs. They work together, these Italian husbands and wives. Their wants are the barren necessities of life; shelter, food,

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clothing to cover nakedness. The children's clothes are washed when they go to bed, and often a woman will wash her one dress, standing in her underclothing.

Their lives are so migratory that things are burdensome. Life is reduced to its lowest terms. The high rents and uncertain wages make the establishment of a home on any certain basis impossible. The home depends on the possession of regular wages, and few of the Italians who come to us have this for years, if ever. I have found them drifting in old age just as they did when they landed, bride and groom, boy or girl. Hardly two months are they in the same rooms. This constant moving destroys the love of home. There is no courage to clean and arrange belongings when the end of the month may mean another move. Things become a burden, and only things absolutely necessary are owned. Cartage is rarely paid, for the family and friends do the moving. If the Attendance Officer grows troublesome, the Factory Inspector too persistent, the Health Board too inquisitive, it is so easy to literally pick up one's bed and walk into another mass of human beings and be lost. They can move as silently as the Arabs, and do so in the night watches. A residence of one year for a tenant is remarkable. So uncertain is their address that Italians living here years have their mail delivered at their banker's and call for it.

When the emergency arises you rarely find the

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Italian family penniless. It is easy to pauperize them. To draw money from the bank to meet necessities while in health is the height of folly; the Italian will resort to every subterfuge, ably seconded by his neighbors and relatives, to prevent this. The new arrival is coached how to avoid calling on the funds he has brought with him from the other side. Housekeeping may drift, the children grow up as untrained as weeds, but the financial future is considered and protected. Children are made wage-earners early, but they share in the life of the family fully. They know how much money is in the bank and where, and the purpose for which it is being accumulated.

How do they save money? A daughter married. She kept house in one of the three rooms occupied by her family, numbering, without the new son-in-law, twelve. Five of these were wage-earners. Each child but the youngest in this family had been put in some institution as soon as weaned, to remain there until twelve or thirteen, when it was brought home to help swell the family income. Recently the father of this family bought a three-story tenement. "It be good for me and the others," said the year-old bride; "we all work for it." This is typical. In spite of such overcrowding, the health of the people was good.

There was one crime. The janitor decamped, leaving a wife and baby, who were cared for by

a sister and her husband. One woman attempted suicide and became insane through her husband's unkindness. How thrift gets the better of all other ideas is shown by the fact of a wedding, the bride being the daughter of a popular banker. The wedding was in a three-room apartment hired by the groom. The next day a family of seven moved in. The groom had sublet. Subletting is the Italian habit, because rent is the outlay they resent. The first home of the immigrant is made usually with one of his countrymen who has at least learned how to rent rooms. One of the commonest and saddest sights of an Italian tenement is this arrival of the new family in rooms already crowded, to make its first home in America. Their adaptability is marvellous. Within a week they are as settled as they will be at the end of years. The mother is sewing "pants." The neighbor's children have taken the new children to school. The husband has acquired a brass check, the guarantee of wages, or has begun his rounds with a pack or cart. Two hours after a family has moved in, I have seen the furniture placed and the family life resumed as though never interrupted.

This writer, remember, was in the most favorable conditions, not the worst. She lived in what is known as a model tenement, with sanitary plumbing and light rooms; built for speculation, as cheaply as the law would allow. As soon as the rooms were all rented the house was sold to

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an Italian, who with a wife and five children occupied the rooms back of his store. Within twenty-four hours he leased the house to a countrywoman. The lease guaranteed the owner an income of \$6000 per year. He made an allowance of \$30 for repairs. The lessee was responsible for violations. The house must yield profits to her. She was indifferent to the subletting, or the treatment of the house, if no expense to her resulted. Her husband attended to all repairs. The destruction of the plumbing was appalling. Nails were driven in walls and woodwork. Wood was chopped on the floor till the ceiling fell; then chopped on the stone floors of hall and sills. Water spilled on the floor and dripped through to the ceiling below. No one objected. It was the daily experience to be without water on the three upper floors from one to five hours daily, but there was no remedy. Thirty-one appeals to the authorities failed.

There were fifty-six families in the house, with an average of five children to each of the twenty-eight apartments. These children used the halls as playrooms, leaving all *débris* when they went to the street or their rooms. There was never a day when all the children of school age were in school. It was a fight to get the little ones in school and to keep them there. The mother was held to her chair or stool earning money to pay rent. School was a prison house to most of the children. There was something in this country

that made you go to school if you could not hide. So the timid ones went. The classes were overcrowded. Too often the teachers did not realize how little the language they used was understood in their classrooms. It is all a sorry problem, depending for solution on giving these children a command of the language before giving them grade work. They come, thousands of them, from homes where an English word is never spoken. Truancy is common; why not? There is not room for them in the schools. I saw one hundred and seventeen boys brought into one school as the result of a truancy "raid." There were eight vacant seats in the whole building that morning.

There is no more disgusting evil in the tenements than the filled and overfilled garbage cans at the front door, against which clothing, hands, and faces of the little children rub as they pass in and out. It is degrading to children and adults. I have known garbage cans to stand at the door of a tenement twenty-four hours in hot weather. This is the rallying place of the tenants when work is done. The whole block is poisoned by the odors. It is cruel.

This narrative, growing out of actual contact with conditions most of us avoid and do not like even to think possible, should stir a spirit of sympathy that will not rest until some civic reforms are under way.

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3. CHANGES IN THE COUNTRY

Not only are these conditions found in New York, Chicago, and other great centres, but immigration has been rapidly altering the character of many of the smaller cities and industrial communities of the North. Such New England manufacturing towns as Lowell, Lawrence, Fall River, New Bedford, and Woonsocket are overwhelmingly foreign in population. In many of the small mill villages the English language has practically been displaced by French and Italian. In Pennsylvania the mining regions have been foreignized. Some idea of the vast changes brought about by the new immigration may be gained from the following account by Dr. Warne:

To those who knew it twenty years ago nothing marks more clearly the transformation of the old Pennsylvania mining town than the changes in its churches and its religious observances. The effect upon the religious denominations formerly well established in the anthracite region has been disastrous. Facts and figures in support of this may be had for the asking. It is sufficient to state here, by way of illustration, that within the past ten or fifteen years no less than fifteen Congregational churches have been forced to withdraw from the anthracite regions. At Shenandoah, where the inroads of the Slav appear in their most serious proportions, four once flourishing and largely attended Welsh churches are now so weak that their disbandment seems to be only a question of a very short time. Of these, two are Baptist, one Congregational, and one Presbyterian, the latter now having only eighteen members. They are but the skeleton remains of once thriving churches.

But from the religious, as from the social, viewpoint the comparative elimination of the Protestant denominations is not more important than that with the

Slav has come a large and insistent element professing atheism. The Continental Sunday is fast becoming an institution in the anthracite fields. Baseball playing is not the only indication of this. The only difference between the saloon on Sunday and on a week-day is that the front door is not wide open. It does not bar admittance, however, and there is very little attempt at secrecy in the towns where the Slav influence is of any political importance.

With the advancing tide of Catholicism has come its own system of education—the parochial school. Whatever the value of these schools—and they no doubt have their own merits, which need not be discussed here,—there is strong reason for believing that the parochial school in the anthracite region does not take the place of the public school system in the making of American citizens out of Slav children. In spite of official reports to the contrary, one learns upon good authority that the two parochial schools in an important mining town teach no English to their pupils.

On Saturday evenings and Sundays, at weddings, christenings, funerals, and other celebrations and observances, drinking among the Slavs is carried to excess, the occasion not infrequently ending in a free-for-all fight, and sometimes in a small riot, in which participants are shot and stabbed and not infrequently killed. Many of the most serious crimes among the Slavs are invariably traced, whenever they can be traced at all, to some drunken orgy.

These are facts. As to placing the responsibility for them, we should not be too quick in jumping to conclusions. Nearly every Slav saloon-keeper has had his license secured for him by some one or more of the brewers within the region whose product is sold over the bar. And these brewers are of the English-speaking races. Their influence extends into the ordinance-making bodies of the mining towns; they not infrequently dictate municipal and even county control of the liquor system. I was told of a case where the Mahanoy City authorities not long ago deprived five or six Slav saloon-keepers of their licenses because of the general disrepute in which the places they conducted were held. The brewer who was "backing" these saloonists put political and other "influences" to work at Pottsville, the county seat, and within a very short time these saloon-keepers were back at their old business.

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What Dr. Warne says about the parochial schools is worthy of serious consideration. The parochial schools are un-American, and are directly hostile to the common-school system of this country. Children educated in the parochial schools get a definite religious instruction, but they fail to get instruction in the essential American principles of civil and religious liberty. These schools tend to perpetuate foreign ideas and race clannishness. They are the reverse of democratic. One thing the Christian women can do is to keep jealous watch of Roman Catholic attempts to secure appropriations of public moneys for the support of these sectarian schools. We cannot prevent the maintenance of private or church schools, but we can prevent the diversion of public funds for their support. A Roman Catholic priest, writing on church extension, tells the Catholics that if they can hold the Catholic immigrants true to their church, this country will have a majority of Catholics within twenty-five years at the present rate of immigration from the Catholic countries. This is true. And who can doubt that if the Catholics obtain a majority of votes, they will proceed to divide the school moneys and replace public schools with the parochial school in every part of the land? In regard to the schools our Christian women have a duty not less urgent than that in regard to the homes. Through evangelization, moreover, we must see to it that the immigrants have an open Bible and are

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taught those principles of liberty that will make it impossible to hold them in a spiritual bondage. It is inevitable that in proportion as they become good Americans they will become bad Catholics, for the foundation principles of Protestant Americanism and Roman Catholicism are irreconcilable. The children must be surrounded with influences that make for true Americanism.

4. THE CHILDREN OF THE IMMIGRANTS

It is frequently said that however it may be with the immigrants themselves, their children will become good citizens. Under favorable conditions these children doubtless do grow up into loyal and progressive Americans. They have shown themselves in numberless cases to be apt scholars in school and quick to absorb American ways. But the very quickness and adaptability of these young Americans becomes dangerous to them and to the country when the conditions surrounding them are vicious and degrading. They are just as ready to absorb American influences which work for evil as they are to absorb those which work for good. The sociologists of to-day are well agreed that environment has far more to do with character-product than has heredity.

To see that immigrant children, and the children born in this country of immigrant parents, have every opportunity to come in contact with the elevating forces of Americanism is the clear

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duty of Christian men and women. So far we have largely shirked our vast moral responsibility for the welfare of these coming Americans. And what is the result?

The statistics of crime in the States where aliens settle in the greatest numbers show that the percentage of crime is greater among the children of immigrants than among the immigrants themselves. "The number of crimes committed by the foreign-born," writes Robert Hunter, "is only slightly, if at all, above the due proportion. It is, however, among the children of foreign parentage that criminals are found in greatest number. The most vicious, confirmed, incorrigible child criminal is the child of foreign parents. As a tough and outlaw he has few, if any, equals. The tremendous struggle with poverty which the foreigner makes in order to survive means, in a great many cases, the sacrifice of the child; in other words, the ruin of the Americanized foreigner. Vice and crime, inconceivable to the adult immigrant, become habitual to the most neglected children of foreign parentage. It is really appalling to observe the extent of this ruin of childhood. Among all the foreign peoples, and especially among the Jews and the Italians of New York and Chicago, many of the children are developing habits of vice which are revolting in the extreme."

A visit to the Juvenile Court in New York or Chicago will convince any one of the truth of this,

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and of serious conditions demanding an attention not hitherto given to this matter of juvenile crime.

One of the chief reasons for this degeneration is the breaking up of the home life caused by tenement-house conditions. Much of the family life is lost when the family is transferred from the Old World village to the New World slum. The old home may have been the abode of poverty, ignorance, and superstition, yet it was a home. The new home in the tenement, shared with the two or three other families or with the inevitable "boarders," is little more than a travesty, and often is a place where decency and purity are scarcely possible of preservation.

The lessening of parental influence and authority is another potent cause. The fathers and mothers who cannot speak English, but whose children have learned it at school or on the street, soon lose control over them. The children come to feel superior to their parents and look down on them as "foreigners." As a result of this they are left with very little religious or moral guidance, for our public schools do not supply such training, and the philanthropic institutions and Sunday schools are too few to accomplish so great a task.

Another fruitful source of degeneration among the immigrant children is child labor. Immigrants, through poverty or greed, often put their children to work at ages when humanity, and

even prudence, tells us that they should be at school or at play. Little children are put to work in the tenement sweatshops. "Sickness, unless it be mortal, is no excuse from the drudgery," says Jacob Riis. "When, recently, one little Italian girl, hardly yet in her teens, stayed away from her class in the Mott Street Industrial School so long that her teacher went to her home to look her up, she found the child in a high fever, in bed, sewing on coats, with swollen eyes, though barely able to sit up." "The Commission appointed to settle the anthracite coal strike in 1902 heard the cases of Theresa McDermot and Rosa Zinka. These children represented, though unknown to them, seventeen thousand little girls who were toiling in the great silk-mills and lace factories of the mining districts of Pennsylvania. The chairman could not repress his indignation when these two eleven-year-old children told the Commission how they left their homes to report at the factory at half-past six in the evening and spent at work the long hours of the night until half-past six in the morning." Their brothers work about the mines "as soon as they may be trusted not to fall into the machinery and be killed."

"The nation," says Robert Hunter, "is engaged in a traffic for the labor of children. By the introduction of the little ones into mines, factories, and mills, we do a direct evil for which we are definitely responsible. You cannot rob chil-

dren of their play, any more than you can forget and neglect the children at their play, as we now do in the tenement districts, without at some time paying the penalty. When children are robbed of play time, they too often reassert their right to it in manhood, as vagabonds, criminals, and prostitutes. At this moment, after one hundred years of war has been waged for the abolition of child slavery, over 1,700,000 children under fifteen years of age are toiling in fields, factories, mines, and workshops.

"These figures may mean little to most persons, for, as Margaret MacMillan has said, 'You cannot put tired eyes, pallid cheeks, and languid little limbs into statistics.' But if our legislators could, by any means whatever, be brought to see clearly the meaning of these eight words,—one million seven hundred thousand child wage-earners,—the evil would once for all disappear from this country. We should never forget one sight of a hundred of these little ones if they were marched out of the mills, mines, and factories before our eyes, or if we saw them together toiling for ten or twelve hours a day or a night for a pittance of wage; but that we do not see, and we forget figures. It will be long before I forget the face of a little boy of six years, with his hands stretched forward to rearrange a bit of machinery, his pallid face and spare form showing already the physical effects of labor. This child, six years of age, was working twelve hours a day in

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a country which has established in many industries an eight-hour day for men."

So far, child labor in the mills of the South has been largely confined to native children, sons and daughters of the "poor whites." About twenty-five thousand children are being employed in twelve-hour shifts in the cotton-mills of the Southern States, and the conditions under which they work are said to rival those existing in England during its worst days of cotton-milling. The Southern people have now a splendid opportunity to do away with the evils of child labor before the tide of immigration sets southward, and thus save themselves and their future citizens from some of the problems which are confronting the North. In this reform the Christian women of the South should lead. Women are as yet free from that sordid, selfish greed for wealth that in its making heeds neither the lives of men, women, and little children, nor the welfare of the nation.

We have purposely looked upon the darker side of the picture in this chapter. There is a brighter side, and the man or woman who sees both sides clearly and justly need not be a pessimist. Scores of heroic men and women are giving their lives to the cause of social betterment; thousands of immigrant children are growing up into splendid American manhood and womanhood; the light of American ideals is penetrating many of the dark places. But as a nation we are not yet fully awake to the pressing need for an active and

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vigorous Christian campaign amongst our new neighbors, and until we do realize this and feel that there is a personal call to service for each one of us, we can well afford to dwell upon the ugly facts of immigration. Indifference is both stupid and cowardly, to say nothing of unchristian. Evils must be seen before remedies will be sought. The surgeon cuts to save, and the operation is painful but preservative.

V

WOMAN'S WORK FOR ALIEN WOMEN*

I. FORMING PUBLIC OPINION

A LIEN women can be influenced by American women as by no other means. The foreigners can be readily reached if rightly approached. The approach must be in the spirit that begets confidence. It must be instinct with womanly sympathy and kindness. The gospel of neighborliness must be practised before the gospel of faith can be preached. It is the touch of human kindness that makes the whole world kin. If our Christianity had more of this quality, it would easily penetrate the hardest armor of racial and religious prejudice. A loving, sympathetic woman can make her way anywhere. This volume has been written in the profound conviction that the Christian women of America have a very large part to play in the saving of America through the saving of the millions of aliens pouring in upon us. These millions must be made over into Americans, and into Christian Ameri-

* In connection with this chapter, special study should be given to chapter vii, which outlines the organized work of women for alien women, in the several denominations.

cans, or they will prove a menace to every high ideal we cherish.

Never before had Christian women such an opportunity as is now presented in this country through immigration. Some noble American women have gone to foreign lands to carry the gospel to women there. Here tens of thousands of women may be missionaries and carry the gospel to foreign women in our own land. The work is practicable, pressing, personal. It is to be done through organization, through home mission society and church, and through individual effort.

The women in our churches are at the forefront in every good work, and their spiritual stimulus is everywhere felt. They are zealous in fostering and extending the missionary spirit. Their response is quick to every recognized need. Now, in regard to immigration, it is theirs to do certain definite and essential things which, if they fail to do, will probably not be done. In the first place, they can, and therefore should, create a new national conscience with respect to some needed reforms.

A recent writer, considering a proposed combination of eight thousand women's clubs to secure a desired end, asks, "What may not this federation effect, if moved by a common impulse?" Suppose we take the church instead of the club as our centre of influence, and repeat the question: "What purpose of good might not be accomplished if the Christian women of the

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Protestant churches in America should combine and move with a common impulse?" Why not have a Protestant Federation of the Women of America? For the preservation of American ideals and institutions, for the enforcement of law, for the protection of the home, for the safeguarding of women and children, there is no agency that can do so much as the Christian womanhood of America, once aroused, united, and consecrated. All that is necessary is for the women to become thoroughly conscious of this fact and its attendant responsibility.

One of the worst features of immigration is the thrusting of the newcomers into an environment that is demoralizing and detrimental, especially to the women and children. Whether it be in the tenement and slum districts of the great cities, in the unsanitary surroundings of the mill towns, or in the mining regions of Pennsylvania, West Virginia, or Illinois, the conditions are such as tend to immorality, viciousness, and crime. The Christian women can, and therefore should, combine for the creation of a public sentiment sensitive enough and strong enough to demand and secure reforms of such evils as overcrowding, unsanitary tenements, food adulteration, the sweatshop system, child labor, illegal importation of contract labor, and defiant violation of immigration and other laws. In moral, ethical, and religious issues, the Christian women should be the exponents of the national conscience, and

should make that conscience a mighty factor that cannot be evaded.

The power of a quickened public sentiment is not sufficiently realized or utilized. In temperance reforms and legislation the women have demonstrated what union can accomplish. In Boston the sweatshop evil has been practically abolished through the arousing of public sentiment by a few zealous and determined Settlement workers, who kept up the agitation until an indignant public demanded reform legislation and got it. The same thing can be done in New York and Chicago. And it can be done in the matter of child slavery as well as in that of the sweatshop. It is simply a question of combination and determination. If it be desirable to have some further restriction of immigration, such as the reading test, or a system of inspection abroad, or a limitation of the number admissible in any given year from a given country, it lies in the power of American women to educate the people to the point where they will demand the proper legislation.

2. WORK THROUGH ORGANIZATION

In the religious sphere Christian women can carry out any measures of evangelization to which they resolutely set themselves. Through their societies they can employ the needed missionaries to visit the homes of the foreigners and perform the ministry that woman only can render. They can bring medical missionaries into service, just

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as is done in foreign lands. There is a vast unoccupied field waiting for such work as the women's home missionary societies are adapted to do. How this field can be cultivated has been made known by such object lessons as the University Settlement in New York, Hull House in Chicago, the South End House in Boston, and other Settlements. These organizations are philanthropic and ethical rather than religious, for they are based upon the principle that since all kinds of religious belief and no belief at all are to be dealt with, the ends desired can best be attained by cultivating the social and moral sense and leaving what is distinctively religious in the background, in order to avoid possible controversy and division. The point here to be made is simply that the Protestant churches abandoned the downtown fields in the great cities, practically leaving the tenement house population to its fate. What the churches failed to do for the welfare of the people, the Settlements have tried to accomplish in their own way, so far as improving the condition of the dwellers in tenements is concerned, and making cultivation and enjoyment possible to thousands of children and in a measure to their parents as well. All honor to the noble men and women who are devoting their lives to social betterment, and setting an example of sacrifice that is Christian in the highest sense.

What woman can do, not only for other women but for general reform, is well illustrated by one



A MISSION INDUSTRIAL CLUB—THE COOKING CLASS



of the leading Settlement workers in America, Jane Addams of Chicago, founder of Hull House and still its head. It is not saying too much to give Miss Addams credit for exerting the most powerful influence of any single individual in the western metropolis. The ward politicians have had good occasion to fear her. The city councilmen have been obliged to listen to her protests against tenement house evils. The State legislators have heeded the public opinion created largely through her efforts in behalf of labor and sweat-shop reforms. But this wider influence is secondary to the personal hold she has upon the section of the city in which the foreign population is most dense and the work of Hull House performed. She has been the friend and adviser of thousands of troubled mothers, the inspirer of a multitude of boys and girls, young men and women. She has revealed to the poor, uncultured foreigners and Americans alike, what a cultivated American home life is like. Most of all, she has by her own life, lived among these people, and by the lives of her many assistant workers, drawn from all quarters and circles of society, created an atmosphere that has influenced the entire neighborhood. Jane Addams is a talented woman, it is true; but she has not done a marvellous thing beyond the reach of others. She has shown, rather, what a woman of will, perseverance against great obstacles, dauntless courage, and absolute consecration to the service be-

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lieved by her to be the highest on earth, can do with her life, when she throws it unreservedly into the doing of the duty next her.

What she has done through the Settlement idea, Christian women can do through distinctively religious channels. The experience of improvement work in London goes to prove that most successful efforts to uplift those whose environment is evil and wretched are made by institutional churches and missions which do not hide but fling out the Christian banner, and boldly declare that the Gospel is the only salvation that saves. The Wesleyan movement in London, which is described in a little volume entitled, "The Open Church for the Unchurched,"—a volume that every Christian might read with profit,—has demonstrated the possibilities of great institutional evangelical churches in the foreign and downtown districts of our great cities. Our Christian women could aid in the organization of a great interdenominational movement in New York for the purpose of planting a number of these centres of evangelistic and evangelical influence, which should embody the philanthropic features and at the same time maintain a regular ministry, with a constant directing of attention to the needs of the soul and the way of salvation.

3. INDIVIDUAL EFFORT

It may come a little closer home to take an illustration of personal service from the distinctively

religious sphere. The author is acquainted with this worker and her work, and has felt the inspiration of her example. In a New England city where the foreign population was rapidly increasing, and where the Canadian-French, Portuguese, and Italians were crowding one another, a Christian woman felt that something must be done for them in a religious way. She was as busy as other women with homes and a husband to manage, but her children were grown up, and she had a certain amount of leisure that she consecrated to service. First she visited the foreign districts of her city, and found conditions that made it difficult for her to sleep, as memories of what she had seen pressed upon her. She was a resolute woman, and human need appealed to her practically. She went constantly to the Italian district, taking delicacies for sick mothers and children, aiding them in such ways as were possible, securing work for some of the unemployed men whose families were in the depths of poverty, and gradually winning the confidence and love of the people.

For a long time her ministry was one of philanthropy, sympathy, humanity. She always had some Testaments in Italian to give away when the opportunity seemed ripe, always had a smile and word of cheer, and more and more frequently, as she studied away earnestly at the Italian language, found a chance to pray with the women who were in sorrow or pain. She got some

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charitable physicians to look after cases where there was no money for fees; secured a number of young women helpers in the work of visiting; got her pastor deeply interested in what she was doing; and patiently kept at her beautiful work, regardless of her own comfort.

Her objective was a mission chapel, but she had no money for it and no missionary. She could only pray and hope. The missionary came in the most unexpected way. In the Italian colony there was a man of exceptional ability and fine character, a watch repairer by trade, from North Italy. A fellow workman chanced to be a Christian Swede, whose religious conversation and life impressed the Italian and led to his conversion. Full of missionary impulse and of the joy of salvation, he made known his new-found hope, and his story was listened to with eagerness by his Italian friends and acquaintances. Working by day and studying his Testament by night, he soon began to gather a company and preach to them the gospel. His influence grew rapidly, and in him the worker found the missionary for whom she had been praying. Presently he had a large following among his people, and a regular place of meeting became a necessity. The good woman put in some of her own money, which she had saved by household economies, then inspired members of her church with interest so that they helped, and after much time and labor she saw a neat mission built and used. The Italian kept

at his trade, for he had a large family to support, but he preached on Sunday and often on weekday evenings, and proved eloquent and effective. The mission grew rapidly, and is to-day a gospel centre in an Italian colony. Its Sunday school is making the right type of Americans out of the children, and the men who have been converted will not sell their votes or beat their wives.

All this was not accomplished without opposition from the priests and others whom they influenced. Various forms of petty persecution were practised. Before the chapel was built, the mission was turned out of one house after another, because the property was bought by the Roman Catholics in order that it might not be used for a Protestant mission. More than that, the Italian preacher was evicted, and could not find a residence near the mission, since the landlords had been warned that if they rented him a place they would be boycotted. But the Christian woman was brave and insistent, and her American spirit was aroused by such methods. She stirred up the people until a philanthropic American offered the converted Italian missionary quarters where he could be permanent. It became a question whether this was a land of the free, and the Christian woman won, as Christian women always will when the issue is squarely joined.

Then she set about organizing a second mission in another quarter of the city, where a second

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Little Italy was established. As the fruitage of her labors, after a number of years, she can point to two prosperous and largely self-supporting mission churches, with pastors and lay-workers, Sunday schools that are gathering in the children, and ceaseless activities that make for the thorough Americanization of the colonies that otherwise would remain foreign. This is woman's work for alien women, in the form of personal missionary effort that is possible not to one only, but to hundreds and thousands of women in our churches throughout the land. The home is the point of approach, where there is a home, and the Christian woman has the key to unlock the door. The instance given above is a conspicuous one but not isolated.

The moral of this is plain: BE A MISSIONARY. Do not stop with being a member of a missionary society and a contributor to its funds or to the home and foreign mission societies; do not think your duty is done when you have attended a missionary meeting, or offered a prayer for the missionaries, or aided in making up a missionary box. Do some personal missionary work. This does not involve change of residence or occupation. If you cannot discover any possible opening for such service, if there is no soul unconverted that you can approach, if there is no person in need of any kind that you can help, then you may consider yourself absolved from any missionary obligation. But your situation will be remarkable, if

that is the case. If, on the other hand, you have any families of foreigners in your vicinity or town, if you have never made a visit in the sections where poverty and distress are always present, then let the joy of unselfish service enter your heart by doing some helpful deed, and bringing yourself into contact with human need.

Felix Adler expresses a deep truth when he says: "It is my firm belief that no well-to-do family should be without the bonds of relation, of sympathetic and helpful relation, to some one or more poor families in the neighborhood. I believe that there is no method, no way possible of educating the young child in charity so effectively as when two families, the helpful family and the one that requires to be helped, are in social contact with one another. The children can thus be taught to do personal service of the most valuable kind, and the interest which the father and mother display is more illustrative of the real spirit of charity than a thousand gifts of organized institutions for charity." This is unquestionably true. And the effect of such contact is not more beneficial to the helped than to the helpers. There is no joy like the joy of doing good, of making others happy, of putting a touch of sunlight into darkened lives.

This work is Christian and unselfish, but it is self-protective also. The only way in which American homes can be safeguarded is by doing everything possible to elevate all home life. If

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the streets are not properly swept in our neighborhood, all suffer. If crime abounds in any section, the whole section suffers. Common interests imply common duties, and Christian women are working for their own homes and children when they are trying, by person and by proxy, to improve the home conditions of the foreign population and to surround the children of these aliens with gospel influences.

If the philanthropic Settlements can secure corps of volunteer workers from among the uptown residents, as they do,* shall it be said that the Christian church cannot command the same kind of willing and consecrated service for its high purposes? Shall it not be said, rather, that the churches have not organized for this greatly needed work, and have not appealed to the heroic in their young men and women? We cannot for a moment doubt that if our Protestant churches should unite in establishing evangelical centres and should issue a call for workers, there would be instant response. The same spirit that

* The University Settlement report for 1906 states that its volunteer workers comprise twenty-two young men and women, uptown residents, who bring with them "gentleness, kindness, culture, knowledge, a rich store of human sympathy, and open eyes to discern the signs of the times." One lady in her own home instructed a poor but ambitious person in piano playing and singing; another taught a girl in embroidery at her home, thus giving her glimpses into a new world. Would there were more of such intercourse between the fortunate and favored and those whose lives are cast in the disheartening places.

prompts our bright college men and women to enroll themselves as student volunteers, willing to serve wherever God would have them go, would bring volunteers in ample numbers for this home mission service, which is not less among foreigners but is done in our own land.

The work that has been done is sufficient to prove the success attendant upon tactful approach. It needs to be indefinitely multiplied. The need is too great to be met by regularly employed missionaries. If we had enough of them, they could not do all the work that must be done. Moreover, the work in the country communities differs from that in the cities. The problems of the country churches would be solved, some of them at least, if the missionary spirit of evangelization were to lay hold upon the good women in them, and send them forth upon the errands of love and helpfulness. There are foreigners almost everywhere; and some of our local churches have become aware of their presence in the villages and rural communities, and have made laudable efforts to reach them with the gospel. But there are multitudes of churches that do not seem to be aware as yet of a missionary opportunity. To be a missionary is the surest way to do your part to awaken your church to its duty and to quicken its spiritual life.

When a band of consecrated women unite in any church to form a missionary committee that shall not only plan meetings and prepare pro-

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grams for them and disseminate missionary information, but shall also engage in systematic personal missionary service, that church will be accounted among the living churches of the living God, and there will be no chasm between it and the working classes. Our Christian women must see to it that the Christian church is kept free from all clannishness and cliques and social distinctions and race prejudices; that it retain its unique character as the one place on earth where false human distinctions are unrecognized, and where only the spirit of Christ—the spirit of brotherhood and mutual helpfulness and sympathy—obtains. It might be a good test question: "Would my church welcome a company of Italians, if they came?" More pressing question still, "Am I quite sure that I would welcome them, and open my pew to some of them?" It takes grace to be a missionary and do missionary work in person—it is so much easier to do it by proxy. And yet there are multitudes of devoted women who will engage in this home mission task just as soon as they see the opportunity and feel its obligation.

4. TRAINING SCHOOLS FOR WORKERS

There are, then, two broad divisions of the work of evangelizing the foreigners in our country. The first is that in which the gospel is to be brought to the newcomers in their own tongue.

This must be done, and done on an increasingly large scale. Thousands of the older immigrants will never be able to understand English sufficiently to attend services conducted in our language, even if we could induce them to do so. They can only be reached in their own language. For this there must be trained missionaries, and as far as possible of their own race. A Polish community can be reached by a Polish missionary where an American missionary who spoke the Polish language would find it impossible to gather a congregation. The same thing is true of the various other peoples. A converted Italian or Jew or Bohemian represents to his race something distinct from an American Christian. The Slovak understands the Slovak, and knows how to approach and influence him. The bonds of race are strong. This point does not need to be argued. The need is to secure the missionaries and support them. The number we have now is but as a drop in the bucket in proportion to the need and the opportunity.

Two things the Christian women can do in this matter. First, they can help stimulate the increase of benevolence in the churches, so that the home mission societies may have funds to establish the necessary training schools and put missionary preachers and pastors in the field. This interest in the work of the missionary boards our Christian women should not fail to take. It would be fatal to the missionary spirit of the women

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themselves if they were to regard the general missionary boards as belonging to the men of the churches, and confine their efforts to the specific work of the women's societies. The ideal relation is that where the whole work has place in the thought, prayers, and giving, and the specific work is always regarded as a part of the whole. There could be no greater evil than to have sex lines create division in Christian service. In this missionary work there is no Jew nor Greek, bond nor free, male nor female, but one purpose in Christ Jesus.

Second, the women can enlarge a special work, through their boards, in training and maintaining women missionaries and teachers, trained nurses, Bible readers, house to house visitors. The possibilities of this ministry of blessing are bounded only by the numbers which the resources can put in the field. Already there are schools in which these needed workers are educated. The Baptist women have their Training School in Chicago, which has sent many scores of devoted workers into the field, at home and abroad. The Congregationalists have the Bethlehem Bible and Missionary Training School in Cleveland, the outgrowth of Dr. Schauffler's remarkable service, and the students are a convincing proof of the efficiency of this form of evangelization. The Presbyterian women carry on a training work in a number of the Presbyteries, and there is a school in Philadelphia that will probably come under the

care of the Woman's Home Board. The work among foreigners done by the Methodist women is largely through their deaconesses. For the training of these and of missionaries three large schools have been established—in Washington (D. C.), Kansas City, and San Francisco—and smaller schools are connected with several of the Deaconess Homes. The work of the Episcopalian women is also done through deaconesses, connected with the local parishes. There is a good deal of training work done in connection with local churches and city missions, and there is a general awakening of interest that is most encouraging.

There is no form of service that can take the place of this. Beginning with the blessed and effective ministry at Ellis Island, which reaches in its influence throughout the land, the immigrants must be followed and surrounded with the same sympathetic Christian influence of the women missionaries. No other organized agency touches the home in the same direct and elevating way. The true-hearted Christian woman, giving her life to this work of carrying the gospel of Christ into the homes of the aliens, becomes in their eyes a ministering angel, and exercises an influence immeasurable upon the lives of the women and children, and through them reaches also the men. No missionary service demands more heroism and self-sacrifice than this. None has richer rewards.

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Examples of this home ministry and its results are given in Appendix VI.

5. PERSONAL SERVICE

The second broad division is that of personal service. This, after all, is the heart of the matter. Our justification for returning to this point, and closing with it, must be the conviction that the truth has yet to be realized that individual effort is as possible and practicable as organized effort, and that it is as essential. America will never be evangelized until every Christian in America is in a real and true sense an evangelist and a home missionary. When Christians begin to bring themselves into right personal relations with the foreigners, the foreigners will begin the process of Americanization forthwith.

But we do not wish to appear unreasonable in this matter. Generalizations seldom hit the individual. To say that every woman is in Christian duty bound to bring herself into immediate sisterly contact with some foreign woman or family is to make so broad a statement that the average woman will simply sweep it aside as absurd and not related to her at all. This is what we do say, that every Christian woman who loves her country and her home, her church and her Saviour, should ask herself what her circle of contact is; whether there are any foreign women and children in it; and whether, if so, she has any Christian duty in relation to them. Surely that is



A RUSSIAN WEDDING IN A PROTESTANT MISSION IN PENNSYLVANIA

not demanding too much. Yet we believe that if this much were done, and conscientiously done, it would mean a new era of evangelization, a new day for our churches and our country.

With the question of individual obligation faced and settled, a host of Christian women all over the land would become engaged in a personal ministry new to them, but sure to enlarge and enrich their own experience as well as to bring new vision, hope, and life to a multitude of foreign women and children. The home mission work, in which is largely involved the future of America, can never be done until this individual missionary service is rendered by all who are capable and in circumstances to do it. Nor do we intend to make too much of it. We do not for a moment imagine that the women of our churches should set out on a crusade of visitation, as if a religious census were to be taken. The work must be natural. Anything like a concerted movement would frighten the foreigners and defeat the object in view.

What we have in mind, rather, is the same treatment of the foreign family as would be given to an American family that should come into our neighborhood. First is a neighborly attitude, then a neighborly approach. The call must be that of a neighbor, not that of a committee. There must be no spirit of patronage or inquisitiveness in it, but that of womanly sympathy and desire to be helpful. If it be said that this is

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purely secular, the reply is that this sort of secular approach is the straight road to religious influence and result. Any other approach is barred by religious prejudice and race suspicion. When a Protestant talks religion to a Roman Catholic, as a matter of duty and without previously established relations of confidence, the outcome is almost certain to be worse than futile. When a womanly woman becomes acquainted with the cares and needs of a sister woman whose lot is different from her own, the religious element enters into that relationship naturally and inevitably. It is this kind of service, which is as genuinely missionary and blessed as that of colporteur or employed missionary, that we commend to the thoughtful consideration of the great host of noble women in the churches. They have a mighty reservoir of hitherto unused power to draw upon for the Americanization of the immigrants. How could Christian culture more nobly employ itself than in this outgiving for others?

As for the women so situated that personal service is not possible, according to their means it is their part and privilege to serve by proxy through the workers of the boards. All can be interested in this great work; not all can successfully engage in personal effort. All can do something, but not all the same thing. What we want to secure is a coöperation that shall bring the Christian women of America into a vital relationship to this paramount task of Americanization, the ultimate pur-

pose of which will be attained only when the aliens are no longer aliens to the household of faith, but have been made one in the great Christian family.

In a class of intelligent men and women engaged in the study of this problem of immigration and assimilation, the teacher asked all of the class who lived in communities where the foreigners were present in considerable numbers to raise their hands. Nearly every hand went up. "Now let those of the class who have taken pains to learn how many of these foreigners there are, what races they represent, and what are their conditions and needs religiously, raise their hands." Out of the seventy persons present, only three responded to that inquiry. "The moral is obvious," said the teacher quietly; and there was profound stillness in the room. "I have only to ask you if this result of our inquiry does not suggest either a lack of vision or a neglected duty." And the matter was left there, for the time. It was not to be left there always, however, for many in that class, recognizing the divine opportunity brought home to them, resolved that they would go home, study their foreign colonies, and see how they could get into touch with them for good.

Put the same inquiry in your missionary meeting or society, and let the awakening come. It will be a blessed day for America when a multitude of good women come to realize with impelling force that the missionary meeting that needs most to be held is that of a devoted Christian

woman of refinement and culture with her needy and homesick and isolated sister from a far-away land, who lacks nothing so much as a bit of womanly sympathy and cheer.

Once entered upon, this work will fascinate and hold the worker, and its reward will be such happiness as no other form of service yields. To lead an ignorant person into knowledge that is good and helpful; to sweeten the life of little children, to bring a soul from the darkness of superstition and fear into the light of rejoicing faith and love, to be the means in God's providence of making a loyal, docile, clean-minded, pure-hearted, Christian American out of a once uncultured and unbefriended alien immigrant—that is work which appeals to the highest and holiest in the human heart.

Christian women of America, upon whose faith and fidelity the future of this great nation so largely depends, you have a vast responsibility. The perils of immigration are not fancied but real. They may be averted, and they will be, if you once get clear vision of the great but inspiring work which God has given you to do. The incoming millions are so many evangelistic opportunities. May this volume help you to recognize these opportunities as your own, and see in every opportunity both a divine obligation and a priceless privilege.

VI

THE AMERICA OF TO-MORROW

I. THE SOCIAL UPLIFT

THE United States is to-day a huge school. There are scholars in plenty, and every steamer from Europe brings an added hundred or thousand. The force of teachers is not large, but it is active and devoted and steadily growing. The subjects taught are few and simple: only the dullest or most warped can fail to understand or appreciate them. The scholars are asked to learn that America stands for political and religious freedom; for the spirit of equality; for the economic well-being of its citizens. They are taught that an American should have a love of law and order, should respect woman and care for children, should treat his fellows in a kindly and humane spirit. When they have learned these things they take their places in the ranks of American manhood and womanhood.

All about us are pupils in every stage of development. Recently a kindergarten teacher removed a child's frock in order to try on a new garment. She found the child was completely encased in woollen rags sewed securely around its

body. When the teacher applied the scissors to some of the stitches the child screamed: "Oh, don't do that, my mamma's got me sewed up for all winter!"

A Polish miner attempted to take out naturalization papers. "Who is President of the United States?" asked the judge. "John Mitchell," replied the miner. "Where are the laws made?" was the next question. "In Pottsville," was the answer.

A Russian Jew begged a Legal Aid Society to protect him against his wife. He said that when he came to this country he left his wife and children in Russia. After a year or two he met a girl that he liked better, so he went to the rabbi and got a divorce with a new marriage thrown in for five dollars. He had just heard that his first wife was on her way to America, and he implored the Society to give him its protection.

These are beginners,—very crude beginners, we may well think. But they will learn better in time. The weekly bath at the public school will teach the mother of the child that under the circumstances it is better not to "sew up" her children for the winter. The Polish miner will have to learn the difference between the president of a labor union and the President of the United States before he can become naturalized. The Russian Jew has already learned that his care-free marital proceedings may be good enough for Jews in Russia but that they are not up to the standard set

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for Jews in America ; and the Legal Aid Society has instructed the rabbi as to the evil and illegality of his "graft."

With the children the change is swift and apparently spontaneous. The little boy of foreign birth with broken speech tells the visitor that the portrait of the Father of his Country which hangs on the schoolroom wall is a picture of Buffalo Bill. A few years later he will be celebrating Washington's birthday with his comrades. In mimic scene they will reproduce the last sessions of the Continental Congress, statesman after statesman answering as his name is called. The gentleman from Virginia will deliver his great utterances ; the gentleman from Pennsylvania will protest in vain ; and at last all will agree to hang together or hang separately, and will sign their names to an imaginary Declaration of Independence while the school cheers them to the echo and joins with them in singing fervently and unquestioningly, "Land where our fathers died."

The children absorb the American point of view with astonishing rapidity when they are given a fair chance. So far as possible, it is the deliberate choice of both boys and girls to ignore their foreign origin. In numberless instances this is shown by their change of names (without advice of parents or consent of law). Chevan Panhasky becomes Celia Smith, Franciszek Szymkewich blossoms out as Frank Brown. Nor is it to be wondered at that children who are des-

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timed to live in an English-speaking country should desire to get rid of such patronymics as Sztachanes, Skrzycki, Aghakhon, Bevilaqua, Dzingielieski, Schlieglgruber, Wojciechosky, Roskinitopoulos, and others equally euphonious. Their games and songs are of the new land. Even the Russian boys prefer to discuss "craps" in English rather than to play some European game in their inherited Slavic tongue. The folk-songs of the Slav and the gay ditties of the Italian give way to the popular airs of the street and the patriotic hymns of the public school.

It often happens that these changes are very disturbing to the parents. "Tomasso," says an Italian mother in very forcible Tuscan, "you stop speaking English or I'll kill you. What would your grandmother say if she knew you were talking this pig's language?" Tomasso replies in his English of the street, "Aw, gwan, I'm 'n American, see? I don't talk no Dago, so go 'way back 'n sit down."

Often, on the other hand, the children are encouraged. Pietro sits in the crowded kitchen laboring away at his writing lesson. "I learn t' make an Englis' letter," he informs the visitor. His father sits near by watching the process. His pride in the achievement is proportionate to the struggle it costs, and he mirrors in his own face every contortion and grimace the progress of education causes the boy. "Si, si!" he exclaims eagerly, "Pietro he good a boy; make Englis',

Englis'!" and he makes a flourish with his clay pipe as though he, too, were making the English letter which is the mysterious object of their common veneration.

Where parents are in sympathy with their children, the girls and boys in their home hours are real missionaries of cleanliness and progress. "Every lesson of cleanliness, of order, and of English taught at the school," writes Jacob Riis, "is reflected into some wretched home, and rehearsed there as far as the limited opportunities will allow. No demonstration of soap and water upon a dirty little face but widens the sphere of these chief promoters of education in the slums."

Thus the public school is a powerful agent in promoting the welfare and assimilation of the immigrant. We are coming to realize this more and more, and to understand that our schools should give the immigrant's children something more than a knowledge of syntax, trade winds, and the multiplication table. The basements of some of our schools have been fitted with shower-baths, and the children are required to learn their use. Manual training is being introduced more and more,—modelling, carpentering, printing, and leather work for the boys; sewing and cooking for the girls. In Boston "the industrial training given in the grammar school is received with intelligent appreciation by the boys and girls of the three upper grades," writes Miss Caroline S. Atherton. "With the girls, cooking is the more

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popular occupation, and they regret so keenly being obliged to give it up upon entering the master's room that a special arrangement has been made in the Hancock School by which the pupils of the ninth grade are given an opportunity several times during the year to prepare and serve a dinner for the teachers. The work that goes on in the charming upstairs kitchen of the Hancock School really should be dignified by the name Domestic Science. It is the ways of healthful, happy homes that the girls catch a glimpse of during the two hours a week that for two years of their school life they spend in the kitchen." A woman who for years has come into close relations with immigrant girls is convinced that more than a knowledge of academic facts these girls need correct ideas of life and freedom from superstition. Everything that tends toward these ends must add to their future happiness and usefulness.

One of the most encouraging features of the work of the public schools is the intelligent appreciation which children from homes of ignorance show for this American opportunity. What school life means to some of these children may be read in the autobiographies that the graduating classes of some schools are asked to write. "Refugees from Russian persecution tell in eloquent, well-chosen words, personal experiences holding all the elements of tragic drama, and they picture vividly the contrast between the conditions of their European homes and the school

privileges of America. The appreciation and the frequent literary merits of these records are among the things that place the foreign poor and their possibilities in an entirely new light, and arouse the devotion and enthusiasm of those who come in contact with them."

Nor are the older immigrants always blind to the chances for education which are open to them. Evening classes for instruction in English have been started in some of the schools, and they are well attended. One such class has an attendance of six hundred men all over eighteen years of age. It requires some determination to face the discomforts of this evening school instruction. The session begins at 7.30, and most of the men come directly from work, thus going without their suppers until half-past nine. Gray-headed or middle-aged though they may be, they are forced to squeeze between desks and seats which were planned for children.

2. THE SIGNS OF PROGRESS

As the immigrant progresses he comes to desire citizenship—sometimes, unfortunately, in order that he may sell his vote to the Republicans or the Democrats. The men at one of the labor-camp schools conducted by the Society for Italian Immigrants became greatly interested in the matter of naturalization. Some of the reasons they gave for desiring naturalization were: "Because I mean to live here;" "I want to take part in public

affairs;" "I want to make friends of good men;" "I will not live in this country like stranger, but I want stay here just the same of American people;" "I want honor the laws because I love it." Among their conceptions of the duty of citizenship were these: "To love the people like themselves and never oppress them;" "To do nothing to dishonor the good name of the United States." The articles of faith expressed by one man were: "To learn the American Constitution thoroughly and abide by it. To vote at all elections, both local and national, provided you comply with all the election laws in whichever State you may reside. To read the different newspapers which contain both the local and foreign news concerning the good and welfare of the United States so as to be able to converse with all persons whom you may come in contact with regarding any important questions which may arise in time of peace or war in which the United States should be involved in."

It is inspiring to see the progress which some of our new citizens are making. The Bohemians in the West are a good example. Where they have settled in the country their assimilation is sure and steady. Even in the great Chicago colony, which is the third largest Bohemian city in the world, the American leaven is working. This colony received a splendid start, for it was founded by liberty-loving young men who fled from Bohemia after the revolution of 1848. Its



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patriotism is assured. In 1860 a Lincoln Rifle Company was formed by the Bohemians and this was the first organization which left Chicago to fight for the Union. To-day the best monument in the Bohemian cemetery tells of the patriotism of these early immigrants, and year after year their fellow-countrymen gather about this monument and honor the memory of their fallen brethren.

Miss Josefa Humpal Zeman describes how many of them have struggled upward from small beginnings: "Often good artisans were compelled to work for low wages, even \$1.25 a day; still, out of this meagre remuneration they managed to lay a little aside for that longed-for possession,—a house and lot that they could call their own. When that was paid for, then the house received an additional story, and that was rented, so that it began earning money. When more was saved, the house was pushed to the rear, the garden sacrificed, and in its place an imposing brick or stone building was erected, containing frequently a store, or more room for tenants. The landlord, who till then lived in some unpleasant rear rooms, moved into the best part of the house; the bare but well-scrubbed floors were covered with Brussels carpets, the wooden chairs replaced by upholstered ones, and the best room received the added luxury of a piano or violin." Nor has all their progress been material. To-day they are publishing excellent newspapers which compare

favorably with our own, are taking an active part in politics, have ambitious dramatic clubs which present Shakespearian dramas, have numerous social and benevolent organizations, and flourishing Roman Catholic and Protestant churches.

There is one unpleasant side to this otherwise pleasant picture of Bohemian development, and that is the rapid increase of atheism among them. Atheist societies have been formed, several newspapers are printed largely to spread broadcast atheistic doctrines, and there are three hundred so-called Sunday schools where the children are taught that there is no God and that religion is a snare and a delusion. This tendency to atheism probably originates in the hatred which large numbers of the Bohemians bear toward the Roman Catholic Church, having for many years coupled that church with the Austrian house of Hapsburg as the destroyer of their liberties.

Mr. Nan Mashek, a Bohemian, says on this point: "There is one other influence (in addition to that of the public school) which, if brought to bear, especially in the large communities, would be helpful. *I refer to the Protestant faith.*" He goes on to speak of the non-religious tendency among his people in America, resulting in active unbelief, and says, "this spiritual isolation is doing great harm in retarding assimilation." Thus a Bohemian points out to us our Christian opportunity in regard to this people of inherited Protestant tendencies. If our Christian women seize

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the opportunity, they will find large numbers ready to receive the gospel and rejoice in it as did the old Bohemian woman with silvery hair smoothly parted, who said to the missionary simply, "I have my God in my heart, I shall deal with him. I do not want any priest to step between us."

3. THE FRUIT OF RIGHT ENVIRONMENT

In writing of his Italian countrymen in America Mr. Mastro-Valerio says: "In America the Italians might be very good farmers, vine-growers, gardeners, olive and fruit growers, and stock-farmers, just as they were in Italy, in their own home, which comprised a field for grain and a vineyard, a fruit orchard, and a little stock-yard. But the Italian immigrants, unfortunately, do not continue the work to which they were used in Italy. They do not apply themselves to tilling the soil, in which they would not only prove skilful laborers, but examples to other nationalities. It would be a fortunate movement, that of inducing the Italian immigrants to leave American towns for farming pieces of land in a climate congenial to them. In my opinion the only means for the regeneration of the Italian immigrants from the state in which they nowadays find themselves in the crowded districts of the American cities, is to send them to farming. All other means are mere palliatives. Then they will begin to belong to the same class of citizens to which

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they did at home, the first producers; that class which is the backbone of the country, and most worthy of respect."

Fortunately the soundness of this view is coming to be recognized more and more by Italians and Americans alike, and several movements are on foot to aid and encourage Italians in establishing themselves in the country. California and Louisiana have recognized the fitness of the Italian farmer and are encouraging his coming, as are other States both South and West.

Market-gardening and small fruit-growing offer the readiest and easiest opening to the Italians. Considerable numbers of them are now successfully at work on Long Island, in the Delaware peach belt, in the suburbs of Washington, Baltimore, New Orleans, Galveston, and many other cities. On the outskirts of Memphis, Tennessee, there is a large colony of Italian truck farmers who are successfully established in the pursuit of furnishing Memphis with fruit and vegetables. There are approximately three thousand Italians in Tennessee, reported to be "almost all farmers who are doing well."

Independence, Louisiana, furnishes an excellent illustration of what the Italian small-fruit growers can accomplish in the South. Fifteen years ago there was not a single Italian family in Independence. To-day there are at least one hundred and sixty thriving Italian families in the township, and "their work has made Independ-

ence the 'blue ribbon' strawberry shipper of Louisiana, if not of the country at large." In 1904 the berry growers of Independence shipped two hundred and seventy-five carloads of berries of unsurpassed quality, representing a money return of \$700,000. "And the marvel of this shipment is the greater when it is brought to mind that this grand crop came from the ground that twenty years ago was reckoned to be the poorest land in the South, practically unsalable at any price. This was one of the sandy, stump-filled tracts from which the pine timber had been cut—too poor to grow cotton, corn, or cane, and offered for years at the nominal rate of a dollar an acre."

A successful colony at Daphne, Alabama, is described by Mr. Eliot Lord:* "The foundation of the colony at Daphne was laid by Alessandro Mastro-Valerio in the heart of an invigorating pine forest; a settlement of twenty Italian families, on land bought at from \$1.50 to \$5 per acre. The allotment for each family was from twenty-five to fifty acres. The growth of pines was cleared away by degrees, and the colonists used the lumber which they cut from their own trees to build their houses. The vines and fruit trees, expertly laid out in a neatly ordered system of rows and stakes, have thrived remarkably, and their fruit is brought to an unusually early maturity. The soil of Daphne is sandy, and has the

* *The Italian in America*, p. 132.

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advantage of being easily worked, a very important feature to colonists with little capital and simple tools of husbandry. It is not fertile, and would hardly warrant cultivation without the use of artificial fertilizers, but this was foreseen and the needed fertilization was determined and provided. On the cleared lands wheat, corn, rice, tobacco, cotton, oats, peanuts, Irish and sweet potatoes have been successfully grown, and the whole district is now luxuriantly productive, sometimes yielding two crops in a year."

"One of the most notable instances of the feasibility of establishing this Italian immigrant industry on a basis entirely satisfactory," continues Mr. Lord, "is afforded by the plantations in the township of Canastota, New York. Here the Italians were first attracted by the offer of arable land to be worked on the share system, with which all natives of Central Italy are familiar. The land was divided into tracts, each assigned to a separate family. The needed seed or plants or tools for cultivation were furnished by the owners when required. A plain, small, but sufficient house was provided for each family, and the requisite credit for the food supply for the season's work was extended.

"Each cultivator had, as a rule, from five to six acres to care for. Here he produced onions, beets, spinach, cabbage, celery, and other vegetables for which the demand was certain and market ready. At the close of the season half the

product was credited to him and half to his landlord, deducting advances for rent from the laborer's share of profits.

"The success of this undertaking was so marked from the start that its extension followed as a matter of course without any artificial urging. The number of Italians employed on these plantations has grown to over five hundred, including the women and children. When I visited this township recently the permanence of this settlement was assured beyond question. Most of the Italians on the plantations had already saved enough to buy and own without debt their own little houses and farms, and some had considerably increased the size of their original holdings. All, without known exception, were thriving and contented.

"There was no criminal disposition noted and there had never been any serious trouble in the settlement. The parents were ambitious for their children, and the children compare favorably with any other American children of the same age and condition in life. It was particularly noted that the settlers were unusually prompt in paying their debts and meeting any obligations. Not one among them, it was said, had been committed to the poorhouse, or become a vagrant, or called upon anybody for charitable relief."

Colonization has also been tried among the Jews with some measure of success, though the Jews cannot compare with the Italians as agri-

culturists. The Woodbine Colony in New Jersey, established by the Baron de Hirsch Fund, organized to meet the forced immigration into this country of the East European Jew—the Russian, Galician, and Roumanian—has proved an interesting experiment. In 1891 Woodbine represented a tract of 5300 acres of waste land, covered with scrub oak, stunted pine, intermixed with white and black oak. Three or four tumble-down structures sheltered a population of a dozen railroad employés. In ten years, thanks to the aid of the Fund and the industry, frugality, and perseverance of the population, Woodbine had become the manufacturing, agricultural, and educational centre of Cape May County. As the report made by the superintendent of the settlement says:* “The maltreated, downtrodden, despised subject of the Russian tyrant, the haughty nobility of Galicia, and the ruined Boyars of Roumania, in ten years, under the protective wings of the American eagle, was redeemed for humanity, became a producing, useful member of society, and thankful, devoted son of the country which has adopted him.” This shows the effect of settlement away from the great cities. This is described as a model community, with no idlers, no drunkards, no criminals. The Fund does not dispense individual charity, while very liberal in providing employment and education. Every cent

* New Jersey Review of Charities and Corrections, March, 1902.

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gotten in Woodbine is through labor. This was and is the fundamental rule of management. The Woodbine philanthropy is demoralizing neither the giver nor receiver. The schools include trade and technical branches, and are of the best. This is an enlightened use of wealth, and one of the ways in which immigration can be shorn of its possible evils.

4. THE AMERICAN LEAVEN WORKING

Even among the Slavs in the Pennsylvania mines there are distinct signs of progress, slow though the progress be. Says Dr. Warne: "All the Slav children do not attend the parochial schools. Many of them are in regular attendance at the public schools, and in general they are diligent and painstaking students. Invariably one hears good reports of them from teachers and superintendents—in fact, not a few public school teachers report the Slav children to be more proficient and in many ways more progressive in their studies than children of the English-speaking races. Under the public school system many of the Slav children are being trained into good American citizens."

The Slavs bring with them to this country much bitter prejudice against different branches of their race. Between the Lithuanian and the Pole, for example, there seems to exist an inveterate hatred, and the Slovaks and the Magyars detest one another, the latter resenting bitterly their classifica-

tion with the Slavs. New enmities spring up on their arrival in the mining regions, and the Slavs, cordially hated by the English-speaking peoples, learn to hate them in return. This condition is, of course, very detrimental to real progress. The miners' union is, however, doing much to break down these forces of separation and is tending to bind together the various groups and races. The United Mine Workers of America "is taking men of a score of nationalities, men of widely different creeds, languages, and customs, and is welding them into an industrial brotherhood, each part of which can at least understand of the other that they are working for one great and common end." This welding process means ultimate assimilation and Americanization if the Christian men and women of the land are alive to their duty and privilege of making evangelization the crowning influence in this social uplift. The Slav is too apt to divorce religion and morality. Let us show him by example and teaching that the two are closely united.

Attempts are being made by the faithful little bands of social settlement workers, and by devoted individuals, to brighten the social life of the immigrants and raise it to a higher plane. This is preëminently woman's work, and it affords the broadest scope for the exercise of woman's tactfulness, love, and sympathy. A kind act, or a show of sympathy on the part of an American woman, finds a ready response in the heart of the

immigrant mother or daughter. She has been transplanted to a new environment and most of the old family ties and village associations have been broken. She feels her isolation, and the usual scorn or indifference of the average American woman serves to accentuate her loneliness. Miss Emily Balch gives us a hint of the homesickness of the Slav woman, even under very favorable circumstances:

I found her established, without boarders, in fairly pleasant and quite well-furnished rooms. She was washing in a clean kitchen where the little girl, sick with scarlet fever, sat in a rocking-chair by the resplendent stove with its nickel trimmings. Upstairs were irreproachably made beds, and from the bureau drawers she took a few little treasures, hand-woven cloth and kerchiefs, things from home, to show me. Outside the whole air was full of the rust-colored smoke from the great steel works opposite, where her husband worked, and near by stood a new and ornate Ruthenian church.

In spite of sunny rooms and American plenty, she regretted being there. Indeed, I get the impression that the women are more apt to be homesick than their husbands, and that they often make them return against their wishes. As a matter of fact I think the women lose more and gain less by the change than the men. They do not like the iron stoves, which do not bake such sweet bread as their old ovens. They miss, I think, the variety of work, outdoor and indoor alternately, field work in sociable companionship with husband or lovers and neighbors, the garden with its rows of tall sun-flowers, the care of the chickens and ducks and geese, and most of all the familiar village life where every one knows every one else, and there are no uncomfortable, superior Yankees to abash one, and where the children do not grow up to be alien and contemptuous.

In this chapter we have caught a few glimpses of the upward progress which some of the pupils

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in our huge school, as we have called the United States, are making. The social uplift is, however, too varied in character and too vast in extent to be more than suggested in these few pages. Its effects may be seen all around us if we choose to look. In the cities there is a fairly steady tendency for the immigrants to push out from the tenement districts into the suburbs and less crowded quarters. The movement is slow, but it is none the less apparent to the observer in Boston, New York, or Chicago. In the country assimilation is constantly going on. And when we remember that what progress is being made is made in the face of our national lethargy and indifference, may we not look forward to a more rapid development when we really arise and shoulder our burden?

It is a far-reaching and tremendous task, this caring for the stranger within our gates. There is so much to be done that at first there may seem to be no hope of accomplishing anything. Children must be taken out of the streets and factories, washed, sent to school, given proper opportunities for healthful play and development. Boys must be given a chance to learn useful trades and to absorb American ideals of manly conduct. Girls must be fitted for American wifehood. Mothers must be shown how to care for their children, must be taught that dirt and moral degradation are apt to go hand in hand, and must be helped to make their homes powerful forces

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in the uplifting of their husbands and children. The sunshine of the American spirit must be made to penetrate all the dark places ; our broad, sane, wholesome American ideals must be brought home to the lowliest stranger of them all.

VII

WORK OF WOMEN'S HOME MISSIONARY SOCIETIES*

BAPTIST

WOMEN'S BAPTIST HOME MISSION SOCIETY

Cor. Sec., Miss MARY G. BURDETTE, 2421 Indiana Ave.,
Chicago, Ill.

"The Board of the Women's Baptist Home Mission Society is profoundly impressed with the claims of these alien populations upon the specific work to which God has called this organization, and the peculiar adaptation of its methods to their peculiar needs."

The above words were written in 1878 by the Corresponding Secretary of the Women's Baptist Home Mission Society, organized only a little more than a year earlier, having for its distinctive object a work by properly qualified Christian women among needy and neglected populations; this work to be effected by house to house visitation and mothers' meetings, and the gathering of the children from these homes into industrial schools and children's meetings.

At this time there was in the city of Chicago

* This chapter was edited by the Secretary of the Inter-denominational Committee of the Home Mission Study Course.

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a pastor of a Danish-Norwegian church, an earnest Christian and an able preacher. His church was located in the midst of a large Scandinavian population, but his congregations were small. He was convinced that if these people were to be reached, the message in most cases must be first taken to them in their homes, and while not ignorant of the difficulties, he determined to make every effort in his power to overcome opposition and to open doors. But all was in vain. One day, after hours spent in repeated but fruitless attempts, he hurried to his room, threw himself on his knees and prayed, "O Lord, are there no godly women among my people who can do this work?"

Even before he asked, the answer to his petition was ready, for only a few days earlier, there had appeared before the Board of this Society a Swedish woman, stating the urgent needs and pleading for an appointment to labor as a missionary among her people.

Her acceptance was the beginning of the work of the Women's Baptist Home Mission Society among European immigrant populations in our country, and it has grown until the last report shows fifty-three missionaries bearing its commission and employed in its distinctive work at Ellis Island and in thirty-six cities in the United States and one in Canada. These are reaching directly fifteen nationalities, and indirectly, several more.

NATURE AND VALUE OF THE WORK

The nature and value of the work may best be seen in incidents and experiences as recorded by missionaries.

A missionary tells of a young widow who had come from Hungary to better herself and educate her child. She had expected to go to friends in New York, but they declined to take her. The Immigrant Board decided to send her back. "I found her," writes the missionary, "in one of the detention rooms, almost prostrated, for she had sacrificed her little home in the old country and spent all of her money to get to this land. Seeing that she was an intelligent young woman, capable of taking care of herself and her boy, I succeeded, by becoming responsible for her, in securing her release. A few weeks ago I received a letter from her, thanking me again and again for what I had done for her and telling of the good position she had and her gratitude for the care and education her boy is receiving in this blessed land. Best of all, she expressed gratitude for the interest taken in her soul's welfare and my appeal for her to accept Christ as her Saviour, Friend, and Guide in her new home, and said that she had done so, and was resolved to serve him as long as she lived."

"We minister to the physical needs of the people," writes another, "and distribute in many languages a large number of tracts, papers, and

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booklets, besides many portions of the Word of God, especially the Gospels and not a few New Testaments.

"I have had crowds of Jews listen as I have told them of my blessed Rabbi, Jesus of Nazareth, and have seen them, after the little talk, go quietly to their seats and thoughtfully read gospel literature. A favorite booklet among immigrants who read German is one entitled, 'A Welcome to your New Home Country.' That the fame of this little book has gone back to the fatherland was made evident when we met a woman who earnestly asked, 'Have you a little book called "Homesickness"?' We showed her on the cover of one, 'A Welcome to Your New Home Country.' 'Oh, yes,' she exclaimed, 'that's it; will you give me two? I want to send one back to Russia.'

"Many large families come from Russia, sometimes with as many as fourteen children in one family; and I wish you could see me among the thousands of Hungarians that have come in such throngs lately."

HOME WORK

There is abundant evidence that seed sown at the landing place bears rich fruit, but the work there begun must be followed up in the places where these people settle, if we would reap the largest result.

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Read between the lines in the following clipping from the record kept by a German missionary :

I find in my diary some very busy days reported in a very few words, like the following :

1. A peace conference. Satan had sown discord in a once happy home and I count it among the most sacred services to have been able to restore peace through the help of the Prince of Peace. Not until 11 P. M. was the work accomplished, but it was worth while.

2. Ironing baptismal robes; address in afternoon; address in evening; came home very late.

3. Called on Mrs. C.; helped her into the light of God's love. This is easily said, but it means previous visits and anxiety concerning her husband, searching the Scripture, earnest prayer, and waiting on the Lord.

4. A few days later I read: A happy day. Lizzie sent for me and God gave me grace to point her to the cross.

5. Another day is reported as "Giving sheltering arms," when rescuing a child of nine years from a cruel stepfather.

6. I am in possession of a marriage certificate which was torn in pieces by an angry parent. It was given to the missionary for safe keeping. As I carefully mended it my heart ached for those torn and bleeding far away from the love of God. There are many, many experiencing just such a miserable existence in our bright land of liberty.

7. A truly glad and happy day. Twelve precious souls united with the church.

8. Helped to move Mrs. B.'s family, while she is in the hospital. Back and forth to hospital, to doctors and sick rooms.

9. To funerals, and festivals, farewell receptions, birthday parties, and to wedding anniversaries.

Through house to house visits we are brought face to face with the needs of the people, and during this year I have distributed nearly nine hundred garments, fifty-nine pairs of shoes, thirty-four hats, quilts, etc., and many baskets of groceries. Seventy-six letters containing words of cheer to our shut-ins and sick folks have been written.

BETTER SERVANTS

Note in the following a variation in the work :

"On Thursday, their afternoon out, I gather servant girls at four o'clock for a social time. Of thirteen servant girls belonging to our church only four have homes. These homeless girls have joyfully welcomed this plan. After a social hour, supper is served and after the dishes have been put away we gather about the table for Bible study and prayer. The objects sought are that we who are Christians may attain to a higher plane of living and reach out after others. The Christian young women are seeking to bring into the fold the unconverted of their class. I am sure those who attend these meetings have become better servants."

FROM EVERY CLIME

There is a wealth of suggestion in this sentence from a recent report made by one of our missionaries in a western city : "Our Sunday school, gathered largely as the result of house to house visitation, enrolls the children of Poles, Bohemians, Jews, Germans, Swedes, Irish, and Belgians."

Another missionary worker at work in an eastern city recently sent us a photograph of a group of children in one Sunday school on her field, in which we noted the faces of Jews from Austria-Hungary, Hungarians, Slovaks, Croatians, Austrians, Germans, and Welsh. Almost without

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exception these children are from homes visited by the missionary. Many of them come through the connecting link, the industrial school, in which the boys are taught rafia work, table mats, picture frames, and basketry, to which elementary carpentry has been added. The girls are mostly engaged in needle work; among articles made we note pin-cushions, iron-holders, aprons, and other simple garments. The little ones sew the pricked cards used in the kindergarten. The opportunity is not lost for the Bible instruction and teaching of nature and patriotic songs, and for lessons in etiquette, cleanliness, physical culture, and morality.

It is a glad day to children in the Sunday or industrial school when the missionary brightens the home with her presence. To such homes she needs no introduction if the children are there, as often before she can reach the door, she hears, "Mamma, my teacher comes, my teacher comes," and she meets no scowling or suspicious woman, but a smiling mother, and usually a hearty welcome.

There is, also, a wealth of hopeful suggestion in the conviction of the child who lived in a dark, gloomy tenement and on a dark day remarked, "Mamma, if my teacher would come, the sun would surely shine."

"Concerning our missionary lessons," says one worker, "one mother said, 'I think you will make a missionary of my little girl; she talks all the



SUNDAY SCHOOL PICNIC OF AN ITALIAN PROTESTANT
CHURCH IN BUFFALO

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time about the little children somewhere that do not know Jesus, and she is all the time saving her pennies for them.' ”

One of our missionaries, in her efforts to interest the children in helping to win both our country and the world for Christ, has two boxes in which to receive their offerings. When she holds up one and asks, “What is this for?” the children respond, “Our Country for Christ”; and then when she presents the other they reply, “The World for Christ,” and then follow with their offerings. One of the children, at the close of a cottage prayer meeting, called out, “Now is the time for the offering.” As it was not the custom to make an offering at these meetings the question was asked, “For what?” The child’s answer was quick and positive, “Our Country for Christ.” May we not expect in children thus trained a generation of Christian patriots? And of what does our country stand in greater need?

WOMAN’S AMERICAN BAPTIST HOME MISSION SOCIETY

Cor. Sec., MRS. M. C. REYNOLDS, Tremont Temple,
Boston, Mass.

This Society, which works in close affiliation with the American Baptist Home Mission Society, maintains a number of missionary workers among the Chinese, French, and Scandinavians. Miss Mathilda Brown, whose work is primarily among the Scandinavians, gives a very large

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part of her time to ministering to the immigrants landing at the port of Boston, and reaches all classes, including Italians and Slavs. In a recent report she says:

The most important work I think has been among the immigrants. There are hardly words strong enough to express our duty for this work among those strangers as they arrive at our shores. A great number of young people have come to our country the last year, and they all need help, and they all look up to us for it, and there is great opportunity for spiritual work. I have given out among the immigrants as they arrived five thousand tracts, and numbers of New Testaments. Thank God for opportunity given us to spread the gospel.

Many young people who come here stay in our own city, and it is a pleasure to call on them and invite them to church. Some time ago a steamer came in during the week, and a great number of those whom I met intended to stay in Boston, and I gave them the address of our church. The following Sunday evening seven of these strangers came to church, and I was certainly glad to see them, and they seemed to be glad to see me, as I was the only one they knew in the congregation. We want to specially care for these who stay in our city and vicinity as they come, because that is the best time to reach them, and the right time to win them for Christ. As I write my report I am waiting for a steamer, and yesterday I received two letters, one from Worcester, to take care of a young woman as she arrives; and another from Connecticut, to meet a young boy on these steamers. Oftentimes letters come from Sweden, asking me to care for some immigrants as they arrive in the new country.

There are five Sunday schools connected with the Swedish Mission in Boston, and many hundreds of children and parents are reached through this agency. The large increase of the foreign element in New England has awakened the Christian people to the necessity of doing more for their evangelization, and the American

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Baptist Home Mission Society, the Baptist State Missionary Association, and the Woman's Society will labor in coöperation to meet this need, as far as resources will permit.

CONGREGATIONAL

FEDERATION OF WOMEN'S HOME MISSIONARY UNIONS

President, MRS. W. B. FIRMAN, 1012 Iowa Street, Oak Park, Ill.

Congregational women are organized for home missionary work by States, and these forty-one State unions, with a few exceptions, are members of a National Federation. These unions work through the Congregational Home Missionary societies, whose work for the immigrant population is as follows:

The Congregational Home Missionary Society has commissioned one hundred and ninety-eight preachers to foreign congregations in the United States; thirty-eight to German churches, ninety-two to Scandinavians, twenty-two to Bohemians, two to Polish, eight to French, one to Mexicans, thirteen to Italians, six to Spanish, six to Finns, three to Danes, eight to Armenians, and one to Greeks. In all there are twenty nationalities which hear the Gospel in their mother-tongue through Congregational ministry. Many foreign-speaking churches are not mentioned in this account, having reached self-support, though they owe their beginning to the Congregational Sun-

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day-school and Publishing Society. This society works through the State and district superintendents, who speak various languages and have the readiest means of touching the foreign populations, that is, through the children. Besides this work for the children of foreigners, this society has assisted the publication of Danish-Norwegian, German, Bohemian, Swedish, Polish, and French religious papers.

Chicago Theological Seminary for the Congregational ministry has three aggressive and prosperous foreign departments, the German, Danish-Norwegian, and Swedish Institutes. One of the largest Norwegian religious weeklies is published by professors in the Seminary and has a circulation of forty-five hundred.

The Congregational Education Society supports schools and colleges for foreign young people to the end that they may become Christian leaders of their own people in this country. Three of the most important are mentioned in the following:

The Schauffler Missionary Training School for girls in Cleveland, Ohio, founded primarily for training girls to minister to Slavic communities, has now widened its welcome to girls of any nationality who desire such training for definite Christian service in this country. At present two-thirds of the young women are in training for foreign-speaking churches or communities.

The American International College, Spring-

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field, Mass., whose name so amply defines its peculiar purpose, is attended by students of seventeen different nationalities.

Redfield College, North Dakota, is for German young people; some of them enter the German ministry and many others become influences for higher conceptions and practices of Christianity in the numerous German settlements in South Dakota and bordering States.

The Chinese and Japanese in California are served by the American Missionary Association, which completes the organized effort of Congregationalism for our foreign population.

CUMBERLAND PRESBYTERIAN CHURCH

WOMEN'S BOARD OF MISSIONS

Cor. Sec., MRS. DEE FERGUSON CLARKE, Evansville,
Ind.

This Board has as yet no immigration work, but is scattering leaflets and preparing the way for future efforts in this direction.

METHODIST EPISCOPAL

WOMAN'S HOME MISSIONARY SOCIETY

Cor. Sec., MRS. DELIA L. WILLIAMS, Delaware, Ohio

At five ports of entry—New York, Boston, Philadelphia, San Francisco, and San Pedro (California)—the Woman's Home Missionary Society maintains organized work among immigrants.

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In San Francisco our missionaries, with interpreters, meet the ships coming from the Orient, and with the cordial coöperation of government officials and the refuge of Homes maintained by the Society, are able to insure legal marriage to Chinese and Japanese girls, or to save them from a fate worse than death. This work will be considered more fully in a subsequent book of the Home Mission course.

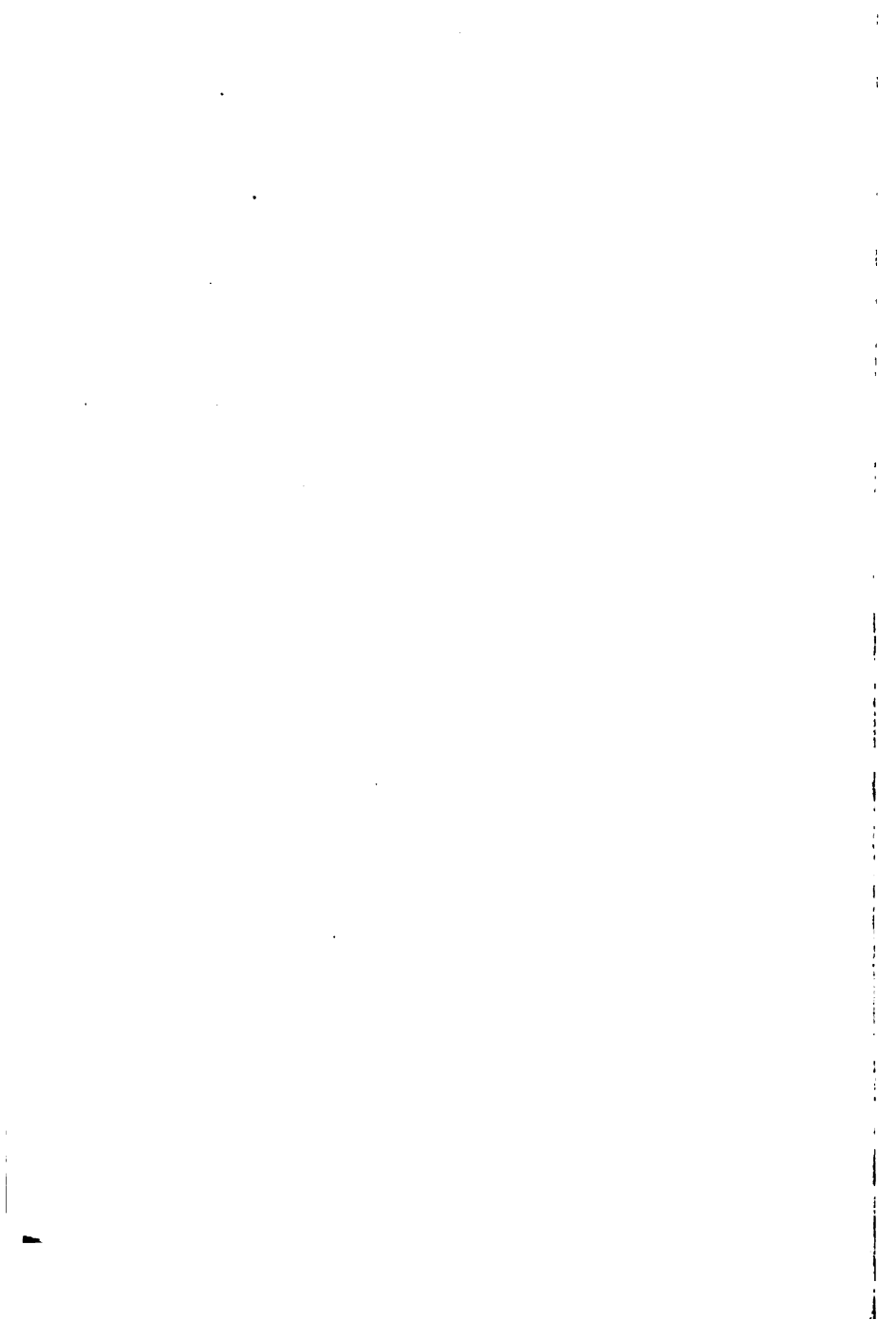
The work in San Pedro is in its infancy. "The missionary does royal service among the foreign population of this liquor-cursed city. She has free access to all ships coming into the harbor, and is especially helpful to the families of sailors and officers living in San Pedro. Most of those coming in on the lumber boats are foreigners. She distributes comfort bags, and large bags of good literature to be hung in the forecastle. She holds prayer services, visits from house to house, and gathers the little children into sewing school, teaching them to pray and sing, as well."

In Philadelphia, immigrant work under the charge of a deaconess consists in meeting each incoming steamer and rendering "aid and comfort," especially to the women and children. One needs to visit the scene of such work in order to appreciate its value.

"An arm of aid to the weak,
A friendly hand to the friendless,
Kind words, so swift to speak,
But whose echo is endless;
The world is wide; these things are small;
They may be nothing; but they are all."



AN ITALIAN CHURCH BUILT ON THE ROOF OF A WORK-
MAN'S HOUSE IN MASSACHUSETTS



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In East Boston the Society has an Immigrant Home at 72-74 Marginal Street, opposite the Cunard wharf. Here, as at every port of entry, harpies in human form wait for the innocent and unsuspecting girls who are strangers in a strange land. It was the special need of rescue and protection for these girls—a need that can be met only by Christian womanhood—that led here, as elsewhere, to the establishment of immigrant work by the Woman's Home Missionary Society.

But the services rendered have broadened with the years, and though other societies, both Catholic and Protestant, have entered the same field, the need of just such help as our missionaries render has increased with the increasing number of immigrants landed on American shores.

In 1890 a gift of \$5000 by Mrs. C. W. Pierce, of Boston, made possible the purchase of the Home, a veritable lighthouse set in the midst of saloons and other traps for the stumbling feet of the newcomers. The majority of the girls who come to this Home are Scandinavians, ignorant of American language and customs, and American ways of housekeeping. During the time that they remain in the Home they are given as much industrial training as possible, and some teaching in the English language. The children of the neighborhood, principally of foreign nationality, are gathered in a weekly sewing-school, in which they also receive religious instruction.

One of the lower rooms of the Home, formerly

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a saloon, is used for a chapel. Bibles and good reading matter are freely supplied, and hearts made tender by homesickness and weariness are touched and helped by the loving deeds and the stories of him who is the Saviour alike of Jew and Gentile. Another room is used as a dormitory and reading-room for men.

As New York is the chief port of entry, the missionary stationed there has the opportunity to touch many springs of action, to reach many hearts, to help many who are suffering and distressed. By following her in the rounds of a typical day at Ellis Island we may secure a bird's-eye view of the work in other places as well as there. We need not note those just landed, at first, for there are always enough waiting over to command her kind attention.

"Good-morning," says an official as she enters the building, "there is a woman in the deferred room who needs your help."

"What is the matter?"

"I don't know. We can't find out. She's almost crazy."

"All right, I will see to it," is the ready reply.

A glance around the deferred room reveals to her practised eye the woman described, but before reaching her she stops with a word of cheer for a Russian peasant mother delayed in going on to the far West to join her husband by the serious illness of her child. "Can the missionary speak Russian?" Oh, no! But there is a language

of signs and smiles which antedates mere racial speech. Her hand-grasp is warm and sisterly. She points in the direction of the hospital with a smiling face, and claps her hands in token of good news. The mother knows at once that her boy is better. "When can he come, and when can we go on?" The question is unspoken save by the mother's longing eyes, but the missionary reads it and answers by pointing again to the hospital, then to the woman herself, and holding up two fingers. Still there is doubt; is it two days or two weeks? The missionary folds her hands, drops her head, and seems to be asleep. She "wakens" with animation, "sleeps" again, and then repeats the smile and the two-finger sign. Now the mother understands. Only two nights, and her boy will leave the hospital. Oh, the gratitude in her face, the voluble thanks, the kissing of the hands that, literally, have brought her such welcome news! Often it is not kissing of the hands alone, but a genuine embrace, the impact of warm and not over-clean arms around the missionary. It may not be quite comfortable, but this service is "for the love of Christ and in his name." What matter rags and dirt, if contact with them helps to reveal the Spirit of the Master?

Over in the corner, groaning and muttering to herself, is the "almost crazy" woman. The missionary touches her gently on the arm. She looks up, to find, not a brass-buttoned officer, however well disposed, but the kind face of a sister woman.

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Signs assist the voice that asks in an unknown tongue if she is alone, where she came from, where she is going. The woman gathers confidence and suddenly thrusts her hand into the folds of her dress and produces a paper written in Armenian. It is a case for the interpreter, who comes at call. Explanation is quickly made. Frightened by the strangeness of everything around her the poor woman would say nothing in response to the questioning officials, withholding all information, carefully concealing the fact that she had funds more than sufficient to meet the law's requirements. She ran imminent risk, although unknown to herself, of being sent back to the land of the "unspeakable Turk," instead of going on to the son and daughter who were eagerly waiting her coming in a New England city. Only a woman's hand could have unlocked the door of her heart and given the needed help.

By this time others in the room have recognized a friend. Papers are eagerly thrust into her hands and questions asked in well-nigh all the tongues of Babel, and to all cheerful response is given.

A visit to the hospital, an interview with the Commissioner in behalf of a pitiful "case," and similar duties follow. Time passes rapidly in work like this, and it is late in the afternoon when the missionary goes into the New York room to look up girls whom she may take to the Immigrant Girls' Home at No. 9 State Street. A ship

from Liverpool and one from Bremen have deposited thousands of immigrants in the station during the day, and among those "admitted" without question are rosy-cheeked English lassies, good-natured but stolid Finnish girls, and others who have sought to better themselves in the new world. Some are waiting for friends to whom word of their arrival has been sent; others are alone, without kith or kin, or even acquaintances on this side the sea. To the honor of our Immigration service be it said that no unprotected girl is allowed to leave the shelter of the Immigrant station, somewhat forbidding though it may be. The Immigrant Girls' Home helps to solve what would otherwise be a serious problem, by providing shelter for such girls. What this means is well described by one who writes of the Home in East Boston:

"Girls who have no destination in view, or are waiting for friends who have not yet come to meet them, are taken to the Home, and for a small compensation, if they are able to pay it, are cared for there. If they are unable to pay they receive equally good care. Here is a Home for them when homesickness overtakes them or any trouble causes them to need the wise and loving counsel and advice of the missionary. Weddings, funerals, and christenings have all taken place here."

The deaconess department of the Woman's Home Missionary Society is an important factor in rendering help to the masses of foreign birth

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who settle in our large cities. Through the agency of these consecrated messengers of the King, the homes are reached and mothers and children, and stories of the Christ are told to those who otherwise would have no knowledge of Him who came to seek and save.

An extensive Bohemian work in Baltimore is largely indebted to this society for its origin and maintenance. Among the immigrant population of the Pennsylvania mining regions work is carried on, and only lack of funds prevents its manifold expansion. These are they of whom the Master said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

METHODIST EPISCOPAL CHURCH SOUTH

WOMAN'S HOME MISSION SOCIETY

Gen. Sec., MRS. R. W. MACDONELL, Nashville, Tenn.

The Woman's Home Mission Society added an educational department to its work in 1892, opening its first school—the Wolf Mission School—at Ybor City, Florida. In this place and in the cigar factories in West Tampa more than eight thousand Cubans are engaged. These were not brought into contact with American ideas or people. Not one elevating influence was to be found about their homes. Later a

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school was opened at West Tampa. The Ruth Hargrove Seminary, at Key West, Fla., has more than three hundred in attendance, one-third of whom are Cubans. Regular grade work is done in this school and students are prepared for college.

A night school for Italian men in Tampa resulted in the establishment of an Italian church. At Ybor City there are five thousand Italians, and a flourishing day school has been opened for their children. Church and school are well attended, and an earnest of great good is given in this mission work at "Little Italy."

The Society cares for three night schools for Japanese on the Pacific Coast, at San Francisco, Alameda, and Oakland. Arrivals from Japan are met by the students when they land, and given a cordial welcome in these homes until they find employment. As a result of these night schools two Japanese Methodist churches have been organized.

At Los Angeles, a night school is established for Chinese. Many who have come to the school to learn to read and write our English have learned to know and love our Christ, and from time to time have united with our church. At this time one of the pupils is supporting another who has returned to China as a missionary. Both of these learned of Christ at night school.

New Orleans and Galveston also furnish broad fields for immigrant work in the South.

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During the year 1906, more than 60,000 foreigners have located in the cotton belt. Most of these are Italians and Sicilians, forty-eight per cent. of whom are illiterates. By a system of City Mission Boards the Woman's Home Mission Society endeavors to reach and help these foreigners, employing deaconesses, or city missionaries, who have been thoroughly trained for the work. In eight of our large cities these workers live in homes known as Wesley Houses, which are located in the districts that give them the largest circle of usefulness. In these homes the boys and girls are gathered into clubs, which help to develop their real manhood and womanhood. Special and successful effort is made to become friends with boys of the "ganging" age. Night schools, reading rooms, mothers' clubs, kindergartens, and day nurseries give an opportunity to help the physical, mental, and spiritual needs of their neighbors.

PRESBYTERIAN CHURCH

WOMAN'S BOARD OF HOME MISSIONS

Cor. Sec., MRS. ELLA R. BOOLE, 156 Fifth Avenue, New York City

The immigrant work of the Woman's Board of Home Missions is principally for Italians and Bohemians, and for the mixed foreign popula-

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tion of Chicago. An advance step has been taken the past year by placing a missionary at Ellis Island for special service among Bohemian, Slovak, and Polish immigrants.

The Emily Yale schools of the Woman's Board of Home Missions are located in the most crowded districts of Chicago, and too much cannot be said regarding the difficulties and successes of this work. In Baltimore, interesting and successful work is carried on among the Bohemians. In West Virginia, work is maintained among the Hungarians, and foreigners in Wisconsin and other far-away Western States are reached by the faithful workers supported by this Society.

PROTESTANT EPISCOPAL CHURCH OF AMERICA

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

Sec., MISS JULIA C. EMERY, 281 Fourth Avenue, New
York City

The missionary of this church at Ellis Island, and other lines of immigrant work, are supported by local dioceses in their immediate vicinity. The general Missionary Board of the church maintains special work among Swedes in various parts of the country, and receives in this loyal support and assistance from the Woman's Auxiliary.

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REFORMED CHURCH OF AMERICA

WOMEN'S EXECUTIVE COMMITTEE OF THE BOARD OF DOMESTIC MISSIONS

Cor. Sec., MRS. JOHN S. ALLEN, 25 E. Twenty-second
Street, New York City

The work of this Society for our alien population is chiefly devoted to aiding needy churches among the Hollanders and Germans. Parsonages and church buildings are repaired and furnished, and assistance given in the payment of salaries of missionaries and teachers. A single paragraph from a leaflet sent out by the Board of Domestic Missions bears eloquent testimony to the results of the work.

"Some of the prairie churches of our planting give to-day more money to missions than many of the larger churches at home. In a little town in Michigan, one Holland church that spends \$2100 for its own support gave last year about \$3000 for Missions, Home and Foreign."

APPENDIX

THE Appendix is made to correspond with each chapter of the book, so that the supplementary matter can readily be found. In order not to interfere with the logical treatment of the subject, it was deemed advisable to place in the Appendix the special material adapted for use in women's meetings, in the preparation of programs, and for purposes of study. This method makes the volume more interesting to the general reader.

Short sketches, suitable for reading in missionary meetings, form a feature of the Appendix material. It is the hope of the author that the book may awaken thousands of American Protestant women to the vital issues of the profoundest problem which our country has to deal with.

I

TABLE I

RACIAL ELEMENTS OF THE TOTAL IMMIGRATION FOR 1905

Italians (south)...	186,390	Lithuanians	18,604
Hebrews	129,910	Finnish	17,012
Poles	102,137	Scotch	16,144
Germans	82,360	Ruthenians	14,473
Scandinavians	62,284	Greeks	12,144
Irish	54,266	Bohemians and Mo-	
Slovaks	52,368	ravians	11,757
English	50,865	French	11,347
Magyars (Hunga-		Japanese	11,021
rians)	46,030	All others	72,353
Italians (north) ..	39,930		
Croatians and			
Slovenians	35,104	Total	1,026,499

THE INCOMING MILLIONS

(Quotable Paragraphs)

We may well ask whether this insweeping immigration is to foreignize us, or we are to Americanize it. Our safety demands the assimilation of these strange populations, and the process of assimilation becomes slower and more difficult as the proportion of foreigners increases.
—*Josiah Strong.*

The great cause of immigration is, after all, that the immigrants propose to better themselves in this country. They come here not because

APPENDIX—I

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TABLE II

NUMBER OF IMMIGRANTS ARRIVED IN THE UNITED STATES
EACH YEAR FROM 1820 TO 1905, BOTH INCLUSIVE ¹

Period	Number	Period	Number
Year ending Sept. 30—		Year ending June 30—	
1820.....	8,385	1861.....	142,877
1821.....	9,127	1862.....	72,183
1822.....	6,911	1863.....	132,925
1823.....	6,354	1864.....	101,114
1824.....	7,912	1865.....	180,339
1825.....	10,199	1866.....	332,577
1826.....	10,837	1867.....	303,104
1827.....	18,875	1868.....	282,189
1828.....	27,382	1869.....	352,768
1829.....	22,520	1870.....	387,203
1830.....	23,322	1871.....	321,350
1831.....	22,633	1872.....	404,806
Oct. 1, 1831, to Dec. 31,		1873.....	459,803
1832.....	60,482	1874.....	313,339
Year ending Dec. 31—		1875.....	227,498
1833.....	58,640	1876.....	169,986
1834.....	65,265	1877.....	141,857
1835.....	45,374	1878.....	138,469
1836.....	76,242	1879.....	177,826
1837.....	79,340	1880.....	457,257
1838.....	38,914	1881.....	669,431
1839.....	68,069	1882.....	768,092
1840.....	84,066	1883.....	603,322
1841.....	80,289	1884.....	518,592
1842.....	104,565	1885.....	395,346
Jan. 1 to Sept. 30, 1843..	52,496	1886.....	334,203
Year ending Sept. 30—		1887.....	490,109
1844.....	78,615	1888.....	546,889
1845.....	114,371	1889.....	444,427
1846.....	154,416	1890.....	455,302
1847.....	234,968	1891.....	560,319
1848.....	226,527	1892.....	579,661
1849.....	297,022	1893.....	439,730
1850.....	310,004	1894.....	285,632
Oct. 1 to Dec. 31, 1850..	50,976	1895.....	258,536
Year ending Dec. 31—		1896.....	343,267
1851.....	279,466	1897.....	230,812
1852.....	371,603	1898.....	229,299
1853.....	368,645	1899.....	371,715
1854.....	427,833	1900.....	448,572
1855.....	200,877	1901.....	487,918
1856.....	195,857	1902.....	648,743
Jan. 1 to June 30, 1857..	112,121	1903.....	857,046
Year ending June 30—		1904.....	812,870
1858.....	191,042	1905.....	1,026,499
1859.....	120,571		
1860.....	133,143		

¹ From Annual Report of Commissioner General of Immigration for 1905. Immigration for 1906 June 30, 1,100,735.

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they love us, or because we love them. They come here because they can do themselves good, not because they can do us good.—*A. F. Schauf-
fler, D. D.*

THE CHRISTIAN PATRIOT'S VIEW

Our patriot stands at Castle Garden and witnesses the procession of foreign peoples as they begin our American life. His breast swells with pride as he realizes the broadness of the foundation upon which the nation is built. But he cannot help asking himself the questions, What will become of them, if they do not rapidly become Americanized? What will become of the nation if they are not promptly assimilated? Will its liberality prove its menace? Will its asylum mean that it may yet be harboring madness? This is certain, that only as the world's Christ and his Christianity dominate, mould, and ornament the motley life of this country can there be safety for the nation and a homogeneous civilization for its fast increasing millions. This is the Christian's view, of course. But this is also the patriot's view. In this regard there must be a compact between the two which cannot be broken.

Into every avenue of our American life let this gospel go. Oases will not do. Special cultivation of large spiritual tracts will not do. It must be the whole nation for Christ. We must cease dividing up large cities into sections and labelling them the Jewish quarter, the Latin quarter, the

Bohemian quarter, the Chinese quarter. We must turn them into an American Christian whole. The ideals of our religion are the ideals for all nations and for all time. We have no business with anything but a universal religion. Having that we must extend its benign power among all classes of our population until the rallying cry, "America for Christ," shall be met by the answering pæan, "America has become Christ's." —*W. H. G. Temple, D. D.*

PRESIDENT ROOSEVELT'S WORDS

The immigrant comes here almost unprotected; he does not, as a rule, know our language; he is wholly unfamiliar with our institutions, our customs, our habits of life and ways of thought, and there are, I am sorry to say, great numbers of evil and wicked persons who hope to make their livelihood by preying on him. No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the man and the woman who come here to this country to become citizens and the parents of citizens, and therefore to do their part in making up, for weal or for woe, the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty.—*President Roosevelt, in address before the American Tract Society.*

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EVADING THE IMMIGRANT INSPECTORS

(The following, upon this subject, was written from personal observation and is very interesting.)

"One day I saw fourteen immigrants going into a house at No. 11 Cerca San Lorenzo, in the City of Mexico. I followed them into a back room where two men were sleeping. It was expected that all this company should live in that one apartment. I asked to see their papers and ascertained that all had been sent there by the Austro-American Steamship Company, which operates a line of vessels between Trieste and Vera Cruz. They had come on the steamer Fredda, the first ship of the line to reach Mexico.

"Of the fourteen four were Russians, one was a Montenegrin, and the rest were Austrians. Seven said they were going to Chicago; four to Ansonia; and the others did not know where they were going except that they intended to get into the United States. None of them had any money, and they said they had had nothing to eat. One man was crippled. The Montenegrin was crazy and two of the Russians had trachoma. I asked the one from Montenegro some questions and he became violent. He had been rejected at Ellis Island.

"I heard voices upstairs, and in that house and in the one connected with it, No. 9. I found 112 immigrants, all in about the same condition. One-third of the number were women and children.

"The attention of the agent of the Austro-American line in the city was called to the fourteen, and he denied all knowledge of them. This business is done through immigration agents who have no connection with the steamship companies. The steamship agents, however, saw that the fourteen men got employment on plantations near the city.

"I returned later to the house and found that nearly all the immigrants had disappeared. They had been taken to other boarding houses in the city to which it was impossible to trace them. They got into the United States from El Paso and Larada, crossing on street cars. They take no baggage with them, for whatever they have is shipped after them in order to avoid

suspicion. At some places they cross the Rio Grande in boats, and there are places where they can wade the shallows.

"Not only have I seen among these immigrants cases of favus (an infectious disease of the scalp), and of trachoma (a chronic ailment of the eyes), but also mild cases of leprosy. There were two or three Syrians whom I saw who had leperoid, and they bore on their bodies traces of the treatment which they had received for the disease.

"It is easy for the immigrants to get into Mexico, for the reason that the Government there is offering every inducement for colonization. The Italian line known as La Veloce has a concession by which it promises to land a certain number of immigrants in Mexico in the course of a year."—*Assembly Herald*.

II

IMMIGRATION AND THE SOUTH

The subject of immigration, says a Southern woman, is the liveliest of issues in the South to-day, because of the vigorous efforts made to induce immigrants to go there. These efforts are all backed by financial interests. The Christian people of the South, however, see another side to it, and are filled with anxiety. The Christian women are awake to the situation, and while they raise a serious question as to the wisdom of bringing in an alien population to complicate their labor and race problem, they are also active in seeking to evangelize the foreigners who come. We give the views of two writers in *Our Homes*, the organ of the Woman's Home Mission Society of the

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Methodist Church South. Miss Helm, the editor, says:

The colonization idea, though it relieves to that extent the overcrowded cities, has not proven a perfect plan for Americanizing the foreigner. It is only another form of segregation which helps to keep them more loyal to their native land, to retain its language, its customs, and its standards. The Northwest has populous colonies of foreigners who, though living there for years, are untouched by American ideas and institutions. Such conditions obtain in a more or less degree in large and small colonies. Why try to fill up our fine farming and lumbering sections with foreigners when our own people are increasing so rapidly and should be encouraged to "go up and possess" their own land?

A crisis replete with dangerous elements, is now presented to the South, involving its future, its very existence as a people. Over-haste of action, a lack of calm preparedness that will control and regulate, will prove destructive. Let us face the question of opening our gates to the flood tide of immigrants from Southern Europe, and ere we hasten its rush calculate all that it may involve, lest it prove, instead of an irrigating canal, a destructive force that will sweep away some things we hold dearest.

Mrs. R. W. Macdonell says: The type of immigrant determines the character of the problem. If all were like such men as Jacob Riis and Carl Schurz, well might our immigrant agencies receive the praise and thanks of all native Americans. But, as a matter of fact, many are illiterates from Latin America and Southern Europe whose sense of personal and political right has been blunted by the domination of the Roman Catholic Church. Our destiny at the South is being marked out by the influx of the Italian, the Cuban, and the Mexican. In Louisiana there are twenty parishes where there is not a single Protestant church; in Tampa these foreigners outnumber our native population, while at Pensacola, Galveston, and Houston, as well as New Orleans, they come in ever-increasing numbers. The form our future civilization will take depends upon the activity of the Protestant Church of the present. The question, then, before the Protestants of to-day is: "Shall we leave this power in the hands of ignorance and super-

stitution, or shall we with open Bible and Christian education develop a people of intelligence and virtue, and thus save our country from despotism, corruption, and anarchy?"

THE WORKER'S VIEW

On the more hopeful side, it is just to present also the view of a missionary teacher who is engaged in settling the problem by making Americans and Christians of the children. Miss Anna M. Browne writes:

"Little Italy," though it ranks, in the minds of its inhabitants, among the more important places of the world, is not marked on the map but is included in that small but very cosmopolitan suburb of Tampa, Fla., called Ybor City.

Its inhabitants are immigrants for the most part from Sicily, and are of the best class of Sicilians—thrifty, industrious, and honest—drawn to this free land by the desire to possess homes of their own and to educate their children. Already "Little Italy" is a land of homes, because so fast as its people can save a little money they invest it in a plot of ground on which a cottage is built and paid for by the week or month. Many of the people are in business for themselves, but many more work in the numerous cigar factories here.

I am sorry to say that, as in many other mill towns, many of the mothers and some of the children have gone into the factories to help maintain the family and pay for the home. The majority, however, are anxious for their children to have every educational advantage and to advance farther into the intellectual and business world than they themselves have been able to go.

THE QUESTION OF RESTRICTION

SOME VARYING VIEWS

There are two classes who would pass upon the immigration question. One says, "Close the doors and let in nobody;" and the other says,

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"Open wide the doors and let in everybody." I am in sympathy with neither of these classes. There is a happy middle path—a path of discernment and judgment.—*Commissioner Robert Watchorn.*

Just as a body cannot with safety accept nourishment any faster than it is capable of assimilating it, so a state cannot accept an excessive influx of people without serious injury.—*Prof. H. H. Boyesen.*

It seems to me our only concern about immigration should be as to its character. We do not want Europe's criminals or paupers. The time to make selection is in Europe, prior to embarkation.—*U. S. Senator Hansbrough.*

As for immigrants, we cannot have too many of the right kind, and we should have none of the wrong kind. I will go as far as any in regard to restricting undesirable immigration. I do not think that any immigrant who will lower the standard of life among our people should be admitted.—*President Roosevelt.*

Let our Republic, in its crowded and hazardous future, adopt these watchwords, to be made good all along our oceanic and continental borders: "Welcome for the worthy, protection for the patriotic, but no shelter in America for those who would destroy the American shelter itself."—*Joseph Cook.*

If that man who careth not for his own household is worse than an infidel, the nation which permits its institutions to be endangered by any cause that can fairly be removed, is guilty, not less in Christian than in natural law. Charity begins at home; and while the people of the United States have gladly offered an asylum to millions upon millions of the distressed and unfortunate of other lands and climes, they have no right to carry their hospitality one step beyond the line where American institutions, the American rate of wages, the American standard of living are brought into serious peril. *Our highest duty to charity and to humanity is to make this great experiment here, of free laws and educated labor, the most triumphant success that can possibly be attained.* In this way we shall do far more for Europe than by allowing its slums and its vast stagnant reservoirs of degraded peasantry to be drained off upon our soil.—*General Francis A. Walker.*

THE OTHER SIDE

Who are we that we should bar out any honest, capable man who wishes to come to our shores? You do not have to go very far back in the family line of any of us to find an immigrant. Scratch an American and you find a foreigner. Of course there is no difference of opinion about the desirability of excluding the diseased, the criminal, the imbecile, and the pauper classes. But I maintain that if there is anything in our boasted

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doctrine of human brotherhood it means that any man who is sound in mind and body, who is able to take care of himself, and is willing to behave himself, has a right to go to any part of the world he pleases without let or hindrance.—*F. M. Goodchild, D. D.*

THE READING AND MONEY TESTS

The following were in the Immigration Bill introduced into Congress in the session 1905-06. Both sections were stricken out by amendment. Whether such tests should be made a part of the law is an interesting subject for discussion.

Sec. 38. That no alien immigrant over sixteen years of age physically capable of reading shall be admitted to the United States until he has proved to the satisfaction of the proper inspection officers that he can read English or some other tongue . . . provided that an admissible alien over sixteen, or a person now or hereafter in the United States of like age, may bring in or send for his wife, mother, affianced wife, or father over fifty-five, if they are otherwise admissible, whether able to read or write or not.

Sec. 39. That every male alien immigrant over sixteen shall be deemed likely to become a public charge unless he shows to the proper immigration officials that he has in his possession at the time of inspection money to the equivalent of \$25, or that the head of his family entering with him so holds that amount to his account. Every female alien must have \$15.

PROPOSED LEGISLATION

A plan that meets with the general approval of immigration experts is to establish inspection stations abroad, and make these exclusive points of immigrant embarkation for the United States.

Suppose the ports selected were Hamburg, Bremen, Stettin, Rotterdam, Antwerp, London, Southampton, Liverpool, Havre, St. Nazaire, Marseilles, Fiume, Trieste, Naples, Genoa, and Odessa. At each of these ports should be located an immigrant station, similar, in a general way, to the immigrant stations at our large Atlantic ports to-day, and it should be made the duty of the resident commissioners, with their staffs of inspectors and medical attachés, to examine carefully and minutely every man, woman, and child of alien nationality who applies for passage to the United States. Successful applicants should be given a certificate which alone would enable them to land at the port of destination; those unsuccessful should be made to understand then and there that, in their present state at least, there is no chance for them to carry out their intention of migration, and that the best thing for them to do is to return to their homes.

This radical plan proposes to transfer Ellis Island, in effect, to a score of points in Europe, and do the sifting before the starting. Then only the desirable portion would get here, and the "tragedy of the excluded" would be prevented. The evil of solicitation could also be checked by this method. The inspectors should be on the civil service basis, and the department be kept out of politics. This plan met with the approval of the Immigration Conference held in New York in December, 1905.

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In the Immigration Bill discussed by the last Congress and left in conference at the close of the session there was a new section establishing a Bureau of Information, through which intending immigrants should be posted concerning our laws, the places where workers are needed, rates of wages, cost of living, and other information that would tend to keep the undesirable from starting, and distribute those who come.

A recommendation of the Immigration Conference proposes the establishment of an Immigration Commission, to be appointed by the President, to investigate the whole subject of immigration and report to Congress. This is a wise proposal. What all should desire, is the utmost light upon a matter that vitally concerns our country, and its fullest discussion.

In the same line is Commissioner Sargent's recommendation that an international conference of immigration experts be arranged for. It would be most desirable to secure united action. If this should not result, an exchange of views would be of value.

THE MANIFEST

Under the Law of 1903, the shipmaster must obtain from each intending immigrant a sworn manifest, to be delivered to the government officers at the port of entry. This paper must state:

The full name, age and sex; whether married or single; the calling or occupation; whether able to read or write; the nationality; the race; the last residence; the

seaport landing in the United States; the final destination, if any, beyond the port of landing; whether having a ticket through to such final destination; whether the alien has paid his own passage or whether it has been paid by any other person or by any corporation, society, municipality, or government, and if so, by whom; whether in possession of thirty dollars, and if less, how much; whether going to join a relative or friend, and if so, what relative or friend, and his name and complete address; whether ever before in the United States, and if so, when and where; whether ever in prison or almshouse or an institution or hospital for the care and treatment of the insane or supported by charity; whether a polygamist; whether an anarchist; whether coming by reason of any offer, solicitation, promise, or agreement, expressed or implied, to perform labor in the United States, and what is the alien's condition of health, mental and physical, and whether deformed or crippled, and if so, for how long and from what cause.

The inspector has this manifest when the immigrant comes before him, and compares the answers given to his questions with those on the paper. Wide discrepancies would cause special examination.

THE CHINESE EXCLUSION LAW

In our immigration laws we have made one discrimination, which is un-American and unjust. The laws should be uniform. The right to shut out the Chinese coolies is not questioned; but if these be debarred, why not debar the illiterate and unskilled laboring class that comes from Ireland, Italy, and Austria-Hungary? The Chinese certainly can fill a place in our industries which the other races do not fill equally well. Their presence in the kitchen would tend to alleviate domestic conditions that are responsible in large

measure for the breaking up of American home life. It is a ludicrous error to suppose that all the Chinese who come to America are laundrymen at home. Let Mrs. L. S. Baldwin, a returned missionary who labored in China eighteen years and knows the people she pleads for, bear her witness :

"The Chinese are exactly the same class as the immigrants from other lands. The needy poor, with few exceptions, must ever be the immigrant class. Those who come to us across the Pacific are largely from the respectable farming class, who fall into laundry work, shoemaking, etc., because these branches of industry are chiefly open to them. I have no fear of the Chinese immigrants suffering in comparison with those who come across the Atlantic. It is not the Chinaman who is too lazy to work, and goes to the almshouse or jail. It is not he who reels through our streets, defies our Sabbath laws, deluges our country with beer, and opposes all work for temperance and the salvation of our sons from the liquor curse. It is not the man from across the Pacific who commits the fearful crimes, and who is longing to put his hand to our political wheel and rule the United States. There are no healthier immigrants coming to this country. It is with difficulty, and only under pressure of necessity they are induced to leave China, so that the bugbear of millions of coolies overrunning America is absurd."

THE RIGHT TO LEGISLATE

One point should be kept clear, that Americans have sacred rights, civil and religious, with which aliens should not be permitted to interfere; and that these rights include all proper and necessary legislation for the preservation of the liberties, laws, institutions, and principles established by the founders of the Republic, together with those rights of citizenship guaranteed under the constitution. If restriction of immigration becomes necessary in order to safeguard America, the American people have a clear right to pass restrictive or even prohibitory laws. In other words, America does not belong equally to everybody. The American has rights which the alien must become American to acquire.—*From Aliens or Americans?*

III

LOCAL ITALIANS PROSPERING

To indicate how the Italians are gaining place everywhere, the author chanced recently to pick up a local paper at a hotel in Saratoga Springs, and his eye fell upon this news from the village of Mechanicville, in Saratoga County. The item tells a story of Americanization:

"John Fehily has sold his residence on Warsaw avenue to Victor Anziano for \$1,250. The property on

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Warsaw avenue is now owned almost wholly by Italians and several new buildings have been erected there this season. The Wilbur houses on Warsaw avenue are all occupied by Italians, and a number of real estate transfers have been made. More are said to be pending of property on Saratoga avenue, west of Viall avenue. John Salvatore recently purchased a house and lot of Hugh Smith on that street.

"Mechanicville seems to have been particularly fortunate in its Italian population. As a class they are industrious and saving. The tax books have more Italian names every year, which proves they are acquiring property. Besides, they send thousands of dollars to Italy to relatives every month."

ANOTHER PICTURE

On the reverse side, the author knows that near another beautiful village in the same county there is an Italian colony of the worst class, composed of Sicilians who live according to the lowest standards. The men simply herd together, and they not only fight among themselves, but they are insulting to American women, and have kept the people in a state of terrorization. It is not safe for women and children to be out alone at night—or by day, either, for that matter—in the vicinity of this colony, and the police authorities have proved unable to cope with the situation. It is intolerable to have America made unsafe for Americans to live in by men who are brought in, most of them, under contract in violation of law, kept here simply because they work for low wages, and then permitted to have things their own way.

IV.

A FOREIGN AMERICAN METROPOLIS

In New York City already the foreign men of voting age outnumber the native men of voting age by nearly a hundred thousand. There never was so polyglot a population in any city on the face of the earth before. In a single block that shelters more than four thousand people, eighteen languages are spoken. In Public School No. 29, twenty-six nationalities are represented among the pupils. A New York bachelor was telling not long ago how diverse his associations were. He said that his washerwoman was a Chinaman, his tailor a Jew, he breakfasts in an American restaurant, he lunches in a German eating house, he dines in a French hotel, he buys his peanuts of one Greek and his flowers of another Greek, his physician is an Englishman, his favorite preacher a Scotchman. Some one asked him where the Irish came in, and he said promptly, "There are two of him. One owns the house I live in, and the other is the policeman on the beat." Tremendous diversity of races! A very babel of tongues! New York is the meeting place of the nations. And it is steadily becoming more so. The Jews admitted at Ellis Island during the past five years outnumbered all the communicants in the Protestant churches in Greater New York. Twelve thousand new inhabitants take up their

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residence in New York every month. And they multiply naturally. Out of a hundred thousand births in New York in the year 1904 about sixty thousand were on Manhattan Island. Of that sixty thousand less than twelve thousand were American babies. There were as many little Italians born as there were Americans, and there were more Russian and Polish Jew babies than Americans.—*F. M. Goodchild, D. D.*

V

TRAGEDIES OF IMMIGRATION

Here is a story that reveals the distressing and killing conditions into which thousands of the immigrants are thrust in this country. It should stir womanly pity to active interest in abolishing the sweatshops.

The tragedy of the Kaplan family, a member of which committed suicide about two weeks ago in the offices of *Die Wahrheit*, on the East Side, appears to be drawing to a close. It is one of the saddest stories that has come out of the East Side in a long time. Like many others, it has had its beginning and will probably have its end as a result of the heavy hand of the Czar of Russia and his agents.

While the mother and father of young Nathan Kaplan, who shot himself in the newspaper office, are starving in Russia, his sister is seemingly starving herself to death in the rear room of a tenement house. Since her brother's death, not knowing how it may be with her parents in Russia, the girl has slowly pined away. Apparently she wants to die. Specifically she has consumption.

The Kaplans lived at Bielostock in Russia. Nathan Kaplan, the son, fled to this country and obtained employment. While he was living at 250 Madison Street last year he received a letter from his parents, telling him that the Czar's agents had seized their little property and that they were in dire straits. The parents said they could suffer and be silent, but they grieved for and feared for their daughter Jennie, who is a particularly beautiful girl.

Nathan sent them all the money he could raise, and Jennie came to this country. She stayed at the boarding house in Madison Street with her brother and found employment in the sweatshops. She had done little hard labor in Russia, where her parents, previous to the confiscation of their property, had been fairly well off. *The atmosphere and environment of the sweatshops ruined the girl's health.*

She worked on, however, and she and her brother sent their little savings to their parents in Russia, at the same time putting a little away to enable the father and mother to join them in a land where they could be free and united. Some weeks ago, however, the girl's health completely broke down and she fell back upon her brother's support.

Nathan had a hard time of it. He worked day and night, but what he made was not sufficient to keep himself and Jennie, pay doctor's bills, and at the same time relieve the homeless ones in Russia. About two weeks ago, after receiving news that his parents were starving, he went into the offices of *Die Wahrheit*, laid two letters on the editor's desk, said he and his loved ones had been crushed by the hand of the "Great White" Czar, then, going to the next room, he shot himself through the head.

Since then the girl has been failing rapidly. She refuses any comfort, will not eat, declines all offers of monetary assistance, and sits all day with a miniature of her brother in her hand looking out of a window. She keeps a diary. The following are a few entries:

April 3.—Slept a little, but was restless most of the time. Had no food to eat all day.

April 5.—I am discouraged, and I wish to die.

April 7.—Another day of misery, but some friends called and cheered me a little.

April 8.—I feel despondent and sick. My only wish is that I die soon.

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When asked if she would go to work again if the opportunity offered she replied:

"Yes, but I cannot return to the sweatshop. It would kill me just the same."

AN EVIL THAT WOMEN MUST ABOLISH

The source of the following article we do not know, but we do know that the reading of it should open many eyes to existing conditions that ought not to be possible in this nominally Christian land. What can you do to help put an end to child labor? Read and ponder:

Last summer some Americans travelling in Italy stopped aghast at a sight that met them on the outskirts of Palestrina. A child of about six was plodding steadily between a small quarry and an unfinished house, with each trip bearing on her head a large stone for the builders. These stones averaged at least twenty-five pounds in weight, and the child could not lift them alone; one of the elders busy at the same task would poise the burden for her, and it would be taken off at the other end. The face under the stone was gravely uncomplaining; already the back showed a deep in-curve. All the spring—the elasticity of growth—seemed crushed out of the little figure. The Americans were horrified. They put questions, protested, and did what they could to get the burden lifted. Then they exclaimed to one another: "You don't see such things in America! Thank God, a child can't be treated like that at home!"

Not long ago a child of six walked down Avenue D, in New York City, carrying on her head a load of sweatshop "pants"—they are not trousers, at that price—weighing not less than twenty-five pounds. She had to walk several blocks with it, climb four flights of stairs, and when it was removed her work was only begun, for the endless buttons, twelve to a pair, were to be sewed on by the brown claws that gripped the bundle. She passed by many Americans on the way, but no one noticed, no one was horrified. Several times a week she has trudged over the same route,

under the same weight, in a land "where a child can't be treated like that" without incurring public indignation.

Do we have to go abroad before we can see? Pants on Avenue D are less picturesque than stones in Palestina, but this dead weight is sagging the little back down just as effectually, and this is not an exceptional case. We have laws about children's work, and men who enforce them, yet all through the tenement districts and factories there are children who in one way or another carry stones.

VI

CHRISTIANITY AND THE ALIENS

THE RIGHT ATTITUDE

What is the duty of the American churches toward this great incoming mass of peoples? What ought we to do with respect to work among them? First, let us treat them sympathetically. Let us appreciate the good which they have done and are doing for this country. Let us not underestimate the burden and the difficulty which their coming imposes upon the English-speaking churches of our land. Let us not exaggerate the evils which they bring. Let us be true to these peoples. They have contributed and are contributing to the wealth of this country. Let us appreciate that which they have given to the intellectual life and the art life of America. Let us not forget what they have contributed to our own national life.

We must preach the gospel to these people in

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their own tongues. I yield to no man in my love for the tongue of my native land—America. I love its literature, secular and religious. To me, it is the coming tongue, but I can appreciate the feeling of these peoples for the tongue which they first learned at their mother's knee. I can never forget that the earliest tones which I heard were the tones of the German mother-tongue. I well recall the words of a Boer pastor—of Pastor Meyring, of Johannesburg, who, in speaking of the question of language in the Transvaal, said: "English is, of course, the coming language of South America, but I love my little Vaal." It was the language of his boyhood.—*F. E. Emrich, D. D.*

THE TRUE AMERICAN

A young man who came to this country young enough to get the benefit of our public schools, and who then took a course in Columbia University, writes: "Now, at twenty-one, I am a free American, with only one strong desire, and that is to do something for my fellow-men, so that when my time comes to leave the world, I may leave it a bit the better." These are the words of a Russian Jew; and that Russian is a better American, that Jew is a better Christian, than many a descendant of the Pilgrim Fathers.

In this country every man is an American who has American ideals, the American spirit, American conceptions of life, American habits. A man is foreign not because he was born in a foreign

land, but because he clings to foreign customs and ideas. I do not fear foreigners half so much as I fear Americans who impose on them and brutally abuse them. Such Americans are the most dangerous enemies to our institutions, utterly foreign to their true spirit. Such Americans are the real foreigners.—*Dr. Josiah Strong, in Introduction to Aliens or Americans?*

THE DOOR IS ALREADY OPEN

If the question is raised as to the wisdom and fairness of proselyting the foreigners, one reply is that proselyting is seldom the case. The average immigrant left his church when he left the old home; escape from the oppressions of the church, indeed, often impelled his going. But where this is not the case, it seems a plain duty to preach the gospel as we hold it to every creature; and it can be no more out of place to seek the evangelization of non-Protestants here than in foreign lands. The evangelical denominations send missionaries to France, Italy, Germany, and Sweden, as well as to the heathen lands of the east. Patriotism and religion unite in home evangelization. On this point Dr. Strong well says:

There are three great bonds which bind men together: community of race, language, and religion. Religion is strongest of the three. The Christian is interested in the immigrant as a FOREIGNER and as a MAN. As foreigner he needs to be Americanized; as man he needs to be Christianized; and to Christianize him is to make his assimilation easy. Irish Protestants are much

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more easily assimilated than Irish Roman Catholics. The same is true of the French and German. The Welsh, like the Scotch, sink into the great stream of our national life as snowflakes sink into a river, and the reason is that to a man they are earnest Protestants. Many deem it an impertinence to preach the gospel to Jews and Roman Catholics. But hosts of the latter who come to us are as ignorant of Christ and his salvation as were the multitudes in the time of Luther.

FRUITS OF PERSONAL WORK

The beginning of an Italian mission in Brooklyn can be traced to the giving of a Bible to a man. One evening, in the summer of 1897, Mr. Giacomo, an Italian, happened to be in a shoemaker's shop on Roebling Street, when a stranger entered. He had in his hand a Bible, which the shoemaker had asked him to get. When the book was offered to the shoemaker, however, he was afraid to accept it.

"Give me the Bible," said Mr. Giacomo, "I cannot read, but my son can."

The man took the Bible home, and had his son read it for him. The two became thoroughly interested in reading the Bible, and shortly afterward professed conversion. They did not keep the matter a secret, but gathered some of their friends together and began talking to them. They were not satisfied with the meagre information they were able to obtain by themselves, however, and finally the son, Domenico Di Giacomo, went to Manhattan in search of some one who could explain the gospel more clearly to them. He visited the Broome Street Tabernacle, and

persuaded a converted Italian, a missionary, to come to his home and hold a meeting. The first meeting was so successful that others followed, and they were continued several months, until a gentleman offered the use of a floor in his factory as a meeting place. In the spring of 1900, however, it was found that a place more adapted to the work was needed, and the result was a neat chapel, now the centre of an influential church work. The foreign converts of all races are full of the missionary spirit, and put most of us to shame in this respect.

THE APOSTOLIC SPIRIT

An Italian missionary pays this tribute to the converts among his race: "I had the privilege lately of baptizing Mrs. Notartomass, the first Italian woman that has joined a Protestant church here in Albany. Let us hope that all the women will rapidly break away from their errors and be converted to the true faith of Jesus Christ. It was once extremely difficult to reach the Italians. Now they are beginning to understand the matter, and their desire to do and learn knows no bounds. Their faith is marvellous in this age when religious apathy is so marked. They live in an apostolic age, and every one who has been converted believes himself to be a missionary, and immediately begins to interest his friends far and near in the new religion."

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CAN THE FOREIGNERS BE CONVERTED?

Talk about ingenuity and grit! Read the story of the Italian converts at Monson, Massachusetts; and how one of them, when they had no meeting place, built a room on the roof of his house. Then, when this room was too small, he enlarged a downstairs room for a chapel and sent part of his family upstairs. How many of us would have thought of doing such a thing as that, or would have done it if we had thought of it? And yet some people ask if foreigners can be converted, and if Italians who come to this country are worth saving!

WHAT DR. JOEL S. IVES SAYS:

"It has been forever established that foreigners are as convertible as our own people; that in many instances their faith is more pure and evangelical than the American type; that their lives are transformed by its power to an extent that sometimes puts the American Christian to shame; that their children are easily gathered into Sunday schools, their young people into Endeavor Societies, and their men and women into prayer meetings, where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found."

WHAT DR. CHARLES L. THOMPSON SAYS:

"There is no need of becoming pessimistic. Above all we should not go back on the history

of our country. We have grown great by assimilation. Let us have a dignified confidence in the power of our institutions and of our Christianity to continue the process which has developed the strength of the Republic. If we are true to our principles we will be equal to any strain that may be put upon them. Only let us see to it that our principles—both civic and religious—are at work in full vigor on the questions which the floodtide of immigration raises. What we need is not more bars to keep foreigners out but more laborers to work with them and teach them how to gather the harvest of American and Christian liberty."

"THE MAN IN ALL MEN"

Personal contact is essential for the evangelization of the foreigners. Dr. E. E. Chivers pithily expresses the truth when he says, "We cannot stand on a pedestal and hand people the gospel at the end of a pole." Jesus had a work to do for men, and he went right among them to do it. The gulf between the foreigners and ourselves is very largely of our own making. If he is gathered in colonies, have we not practically forced him into them? Have we opened our churches to him? Have we not held ourselves aloof from him and his, as if he belonged to a different race and was beneath our notice? We must change our attitude. We must recognize "the man that is in all men," and realize that

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Jesus died for every man, and that God is no respecter of persons. The Christian is in spirit and sympathy a true cosmopolite.

A LEAF FROM THE AUTHOR'S EXPERIENCE

The result of my study, observation, and experience is the settled conviction that the Americanization and evangelization of the alien population must be effected largely through personal effort. Laws can do something, immigration societies can aid in protecting and distributing the newcomers, home mission societies can provide missionaries and places of worship, local churches can make of themselves centres of evangelism and helpfulness, but there will remain the larger part of the work of assimilation still undone. Only when the individual men and women in the Christian churches recognize their responsibility and become willing to do personal work will the task be undertaken with hope of success.

The alien is approachable, accessible, appreciative. He responds to kindness as the flower opens to the sun. A little thing goes a long way. I know by varied experience how easy it is to win the confidence of the foreigners. In order to test personally what it was my purpose to recommend, I have sought every occasion to talk with foreigners of every race within range. They have invariably met courtesy with courtesy, and spoken frankly, when their knowledge of

English, or mine of their tongue, permitted. Here is a sample instance:

On a trolley in New York, I sat next to a handsome young Italian, with a face that resembled strongly that of the Neapolitan boy in the famous painting. The complexion was the rich olive, the eye clear and frank. "How long have you been in this country?" "Nearly four years." "You speak English very well," for the accent was unusually good. "Pretty well," with an appreciative smile; "I have been in night school every year. I want to learn many things." "Why did you come to America?" "Make more here. In Naples I get only twenty cents a day; now I get one dollar twenty-five." "What are you doing?" "I drive a team. At first I was put on the railroad, but I got a better job where I could learn something. I shall get dollar and a half a day pretty soon." "But Italy is such a beautiful country, don't you miss your home?" "No work there—this beautiful country, too." "Is your family here?" "One brother; the others are in Naples. We send them money to live; they live cheap there." "Are you going back when you save money enough?" "To see them, yes; to stay, no; I like it better here."

I found that he was thoroughly American in his ideas; he had better advantages here, and was bound to study and get ahead. He did not go to church; did not care about the priests over here, and felt free now to do as he pleased. He was

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of the best type of the Italians, healthy, honest, ambitious. He had received no schooling in Italy, but was educating himself as rapidly as possible, and using the night schools as his opportunity. The few moments of conversation had given me his point of view, had afforded chance to give him a few words of kindly suggestion about his studies and work; and I felt sure that the contact had quickened his progress in assimilation.

ISOLATION THE PERIL

Do they seem rather hopeless cases, these foreigners that are to be seen everywhere, in city and village. They will always seem so, as long as our knowledge of them is at long range. It would be an interesting experiment and experience to obtain some first-hand knowledge. It would also be a bit of home mission work that would probably pay well.

Immigrant isolation is a greater peril than immigrant ignorance. The only way to prevent it is to take an interest in the welfare of these newcomers, and be willing to undergo some sacrifice to make that interest known. When our Protestant Christianity exemplifies everywhere the true brotherhood of believers, the foreigner will be found receptive and responsive, and the chasm that now separates will be bridged by the gospel.

WHAT WOULD YOU DO?

It is wise to seek constantly to put oneself in

the other's place. If you were an immigrant, ushered into American life in some crowded district where the saloons and vicious resorts abound, what would your impressions of America be? Accustomed to stately and beautiful churches in your own country, although not very eager to go to church here, since now free, what would there be to attract you in the humble and often dingy and unwholesome environment of a mission chapel? If by chance you went once to a strange service, would you be likely to go again? What could counteract in you the frequent contempt and scorn and ridicule you could not escape? See this from the immigrant's point of view, and let the thought prevent you from adding to his burdens.

THE HAND OF GOD

We shall, however, miss the main point in a study of the immigration problem if we do not see that the hand of God is in it. No matter what motive prompts the Jew from Russia, or the Neapolitan and Sicilian from Italy, or the Huns and Poles from their lands of oppression, to come here, underneath it all is the impulse of divine Providence. God is calling you and me to evangelize these people, and so that we may not overlook our duty he is bringing them here to us. So that we may find it easier to fulfil our duty He is setting them down at our very doors. We can reach them here as we could not in their own lands.—*F. M. Goodchild, D. D.*

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PARAGRAPHS TO QUOTE AND THINK ABOUT

When we have learned to smile and weep with the poor, we shall have mastered our problem. Then the slum will have lost its grip and the boss his job.—*Jacob Riis.*

Woman should become the conscience of whatever sphere of society she enters, whether the business, literary, philanthropic, reform, or social. Her hands, like the Master's, are beautiful for their ministries. In the world of reform, woman's hand is ever present.

America holds the future. If America fails, the world will fail. The battle lost at home, our cause is slain abroad.—*E. B. Hulburt, D. D.*

The priests rightly fear Protestant influence. A friend in Albany, writing of the Italian work there, says: "I learned from a bright Italian boy who brings fruit to my door that the priests are much disturbed, and have given strict orders that their people are not to go to the Protestant church services on Sunday afternoon. He also told me that the priest over in Italy had written to his brother that he must not let the boy go to these missions in America. But the Italians will go, as they breathe the breath of liberty and find how good it is."

Nothing will take the place of personal service. It is not possible to emphasize too strongly the

words of the late Dr. Howard Crosby: "Our city can only be evangelized when every Christian citizen becomes an evangelist." For "our city" substitute your city, town, or village, and the words will hold as true.

Home and foreign missions are inseparably interlinked. A Chinese missionary in New York, Fung Yuet Mow, says that at a missionary conference which he attended in Canton, China, there were fifty missionaries present, native Chinese, and half of them were converted in our missions in America, and returned home to seek the conversion of their people. Everywhere he met the influence of Chinese who found Christ in this country. Every foreigner converted in America becomes a missionary influence abroad.

BIBLE READINGS

(To accompany chapters as numbered)

I

A Refuge for the Nations. Isa. 25: 4-9; 49: 8-12.

II

The Land of Hope. Deut. 11: 10-12.
The Conditions of Inheritance. Deut. 11: 18-21;
26-28.

III

Newcomers in a New Home. Psalms 107: 23-43.

IV

The Source of Blessings. Psalms 65: 5-13.

V

The Citizenship of the "New Earth." Rev. 21:
24-27; 22: 14.

VI

"Who Is My Neighbor?" Luke 10: 25-37.

REVIEW QUESTIONS

I

1. Tell the story related in the preface.
2. Describe the work of the officials at Ellis Island.
3. Describe the Immigrant's progress through the Immigrant station.
4. What radical changes in Immigration are taking place?
5. What lessons have those changes for us?
6. State the principal reasons for Immigration.

II

1. What classes of Immigrants are excluded by law?
2. What difficulties do inspectors find in enforcing these laws?
3. How and where are Immigrants smuggled into the country?
4. What becomes of those excluded?
5. How does the matter of distribution affect Immigrant Problems?
6. What special interest has the South in these questions?

III

1. What is the common opinion of Americans concerning the Immigrants from Southern Europe?

2. Give the brighter side of the subject of Italian immigration as regards (1) trade, (2) crimes, (3) drinking habits, (4) thrift, (5) industry, (6) wealth.

3. Who are the Slavs?

4. Describe Jewish traits and conditions as seen in this country.

IV

1. Give incidents illustrating the need of Americanizing and Christianizing the foreigners in our country.

2. How is American religious life affected by the incoming aliens?

3. How does child labor become a factor in the problems of American citizenship?

4. Make personal application by learning about the "Little Germanys," etc., in your own community.

5. What is being done to Americanize and Christianize the foreigners in your own vicinity?

V

1. Through what women's organizations is work being done for alien women?

2. What is your own Home Missionary Society doing for immigrant women?

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3. What results have come from the organized efforts of women in correcting evils and securing reforms?

4. Where should individual effort begin?

5. Give illustrations of such effort.

6. Does your own church welcome "aliens and strangers"?

7. What part of this work can be done by every Christian woman?

8. What is the responsibility of Christian womanhood in this matter?

VI

1. Give items of hope for the future.

2. How do the children constitute a key to the problem?

3. What is being done through evening schools and other agencies, to reach adults?

4. What is said about the spread of atheism?

5. Describe agricultural experiments that have been made.

6. How may immigrant homes be reached, and by whom?

VII

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Americans in Process. Robert A. Woods. Charles Scribner's Sons, New York. \$1.50. A series of papers by workers in the South End House in Boston, Mass.

Anthracite Coal Communities. Peter Roberts. The Macmillan Company, New York. \$3.50. A study of the anthracite regions and the Slavs, similar in character to Dr. Warne's book.

Coming Americans. Katherine R. Crowell. Willett Press, New York. Paper, 25 cents; Cloth, 35 cents. A book for Juniors, putting in attractive form for children and teachers of children the leading features of immigration.

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